The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 41 JANUARY 1928 NUMBER 6

UNITED MISSION STUDY

NEW PATHS FOR OLD PURPOSES—CHAPTER I

By Margaret E. Burton

A STRAIGHT WAY TOWARD TOMORROW—CHAPTER II

By Mary Schauffler Platt

New Occasions Teach New Duties

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

HOW true it is that new occasions teach new duties! In this changing world "new situations arise over night and old situations require new treatment." New Paths for Old Purposes. The Purpose is ever the same but the new Path requires new guide posts, new signals. A missionary has written recently that, "The outstanding problem now before Christian missions is the question of how to relate the Christian movement to changed conditions. The fundamental truths are eternal but their mode of expression or emphasis may change with the times." The purpose of missions is the same today as yesterday but the method of "carrying on" is different.

What folly to build today a merchant sailing vessel in which to send an Andrew Gordon and his family to India "via the southern coast of Africa, through the boisterous Southern Ocean, crossing and recrossing the Equator under a scorching sun, requiring a tedious voyage on the fathomless deep, without the relief of a landing, and with scarcely a sight of land!"

Nor do we deem it "expedient" that our missionaries should reach their Sialkots with but $17.00. Today representatives of our Boards bid them God speed at the ports of embarkation, see that every comfort is provided for their safety, health and enjoyment on board our best and speediest steamships, give them opportunities for language study, see that their financial needs are met, provide for seasons of rest and rest-homes, grant furloughs—in short all is done to equip the workmen! The purpose is the same, but note the difference in the "way". The new occasions required new duties.

SOCIAL EVANGELISM

The evangel, "God so loved" never changes but it has come to mean more

than "the agressive promulgation of the gospel." Evangelism must be individualistic but it must be more. It should seek the group life, the community life, the national life, the whole social order. A General Conference of the Methodist Church said, "In the social crisis now confronting Christianity the urgent need and duty of the Church is to develop an evangelism which will recognize the possibility and the imperative necessity of accomplishing the regeneration of communities as well as persons, whose goal shall be the perfection both of society and of the individual." Social evangelism is one of the developments of the great missionary impulse of the last century. Our fathers lived in a world composed of individuals and little more. Their work was adapted and apparently sufficient for that day. We are living in "a world in which the individual, considered apart from his interrelationships with others does not exist." "Every organization and movement which would be effective in the world today must face its task anew, give fresh and fearless study to the new circumstances and relationships of today, and make plans in the light of the new necessities." (Text)

INTERDEPENDENCE

Two illustrations taken from our text tell us how we are "all in one bundle". When Queen Marie of Roumania announced that she would wear long sleeves and skirts ten inches from the ground, the *New York Times* thus commented: "This communique will be read with passionate interest in more places than boudoirs and cafeterias. Sober mill owners of Manchester will ponder the bulletin; so will grave silk spinners of Yokohama and Osaka .... . The conditions of British labor, the fortunes of the rising democracy in Japan, even the fate of Senator Butler of Massachusetts, may be involved!" Again, when the people of India began to wear literally homemade clothing, it caused the unemployment of thousands of men in England, who required aid from the "unemployment insurance" etc, and so affected the nation that it lessened the ability of the British people to pay for American wheat and other food supplies from the United States, all of which had "a profound effect upon American farmers and American politics."

We can scarcely turn in any direction without bumping up against the stern fact that the world is inextricably interdependent today. Nor is that all. Miss Burton says the world has become a "whispering gallery". The cry of the news boy in the Near East mingles now with the call of the minaret. The Japanese ricksha coolie while waiting for his American patron may while away the time, by reading a classic or a newspaper, and that newspaper may contain news, complimentary or otherwise, from the home town of his patron.

NEW FACTORS

Then, too, the movies are everywhere. "The really new factors in international and race relations are the moving pictures and the radio. "What are the impressions given to the Orient by the Occident through films and vice versa? Imagine an Oriental viewing the Dempsey-Tun-

ney fight! Would you like to sit in a picture theatre in Japan and "watch yourself go by"? No doubt our impressions of the Orient are as contorted by the Ah Sids introduced into our films. Would we be freed from many a blunder and foolish notion if we could see ourselves as the Orient see us in the films?

The world is traveling, too. It is a mere jaunt or joy ride now to cross either the Atlantic or Pacific. World acquaintance journeys, international friendship tours, student steerage, floating universities, commissions of good will, the seventy-five hundred students from Asia, Africa and Latin America prove that we are "in one bundle".

In days gone by the missionary, his teaching and his life, constituted the whole missionary message but now "our entire national life, our whole civilization, is our missionary message. By it, quite as much as by our missionaries' words and works, Christianity is being judged". So truly, the crowning service that the West can render the East is the conversion of the West to Christianity." Dr. Dean's testimony that the great hindrance to foreign missions is in ourselves, is verified by all missionaries today. Let us use some illustrations from "The Christ of the Indian Road". Rev. E. Stanley Jones, an evangelist in India, was confronted by such questions as the following:

"You ask us to be Christians; may we ask how Christian is your civilization?"

"Don't you lynch Negroes in America?"

"Do you sincerely believe that there are many fine Christians having the true democratic spirit of Christ?"

"How is it that divorces are a part of Christianity in the West?"

"Does not war—a war among the followers of Christ prove that there is something wrong with the teachings of Christ?"

How would *you* meet such questions?

NEW FRONTIERS

"The natural course for Christianity is for Western *people*—not the missionaries—to demonstrate to the Chinese the beauty and practicability of Christianity."

The world has always been in the midst of changes and Christianity has met these changes as challenges. The love of Christ has always constrained his true followers to share the benefits received from Him with others, so with varying rate of speed "new frontiers have been crossed and new fields occupied." Each generation has its own peculiar and special task, each its new occasions and new duties, each its new paths for old purposes.

The days of pioneering and adventure are not past then, though the purpose of the church "to plant the flag of the cross on the last frontier, to proclaim the gospel to every creature" has been almost realized geographically. The church is now adventuring into "unclaimed territory", a territory that cannot be found on any map as it includes vast stretches which are not yet controlled by the spirit and principles of Jesus Christ. It includes every aspect of human life and activity in which the spirit of Jesus does not yet rule.

"There is yet to be evangelized the social order in all its activities and functions, developing in each nation but rapidly fusing internationally into a world life. What Jesus wants is not territory or numbers owning his name but the life of men doing His will. This is the sublime program of Jesus. In the face of the might of Rome, across the splendor of the Caesars, the Galilean peasant flings his cry, proclaims a kingdom not *of* this world but *in* this world, held by love and not by might. It is the boldest word of human record."

Our text says the one changeless need in this ever changing world is the hunger of the human heart for God—the same yesterday, today and forever and among all peoples. If we are as Christian people to ever enter into and possess these unoccupied fields we must satisfy that hunger. We must renew our dedication to the old purpose and advance along the new paths. Dr. Josiah Strong said, "Twentieth century Christianity will be the Christianity of Christ, and will teach that he is the only Saviour of society as well as the only Saviour of the individual". We are "twentieth century" Christians!

"Mohammed may win his millions by the sword, Rome may hold hers with the iron grip of fear, but the Carpenter wins men and the world by a deeper compulsion and holds them by a stronger bond. His Kingdom is to come on earth by intensive conquest—by the power of a love, *mighty to save the whole life, a transforming leaven able to reach the heart of society as well as of man,* to capture its motives and its motor powers.

This was the purpose of Jesus, and his followers must consciously undertake the task of realizing his vision." (Ward)

HOW SHALL THE TASK BE ACCOMPLISHED?

Read again Hebrews 11. Kingdoms were subdued through faith. When God has enough such followers who believe it can be accomplished the kingdoms of this world will become the kingdoms of the Christ.

Does the church exist that it may build itself up, or that it may build up the community? "The strong churches are those which regard themselves as missionary outposts of the kingdom of God in an environment not yet Christianized, which are facing the duty of evangelizing the community life, which have organized their membership to become a community force, which are living not for themselves but are willing if need be to die for the saving of the community. The weak dying churches are those which are struggling to hold onto their own feeble life, to retain the remnants of their original membership in a changing population. Ministering only to individuals and not to the community life, they slowly pass to their dishonored death."

"The greatest forward movement of all the ages is upon us. That movement is the saving of society, and that work the church of Christ must undertake."

This constitutes the present challenge to the church. If met even in America the world problem is largely solved. But how can this challenge be met and the world problem solved? "To whom shall we go, Lord, thou hast the words of eternal life?"

Miss Burton draws our attention

to a very plain fact, that the task is indivisible. It is an impossibility to make the world Christian by sections. In times past geographical boundaries divided the task of the church very naturally but just as we have discovered that disease in one country cannot be eradicated when it is permitted to exist in another, just so "any attempt to achieve the task of world Christianity on a geographical basis is foredoomed to failure. For the world is a neighborhood. The world task of Christianity must be faced as a whole. Clear-cut distinction between home and foreign missions is therefore no longer possible. The world is one and the Christian task is one."

"We know there is One sufficient for these things. We believe that in Him is to be found the only complete and permanent solution for the world's problems. And believing this we go forward to claim the unoccupied realms of human relationships in Africa, in Asia, in America—in the world."

CAN YOU ANSWER?

Wherein is our entire national life a missionary message, whether we will or not?

What things change from age to age? What do not change?

What binds the whole world "into one bundle?"

Wherein does the task of our generation differ from that of past generation of Christians? Why?

What two or three events in the world's history have increased your interest in other nations?

Tell of some movie that gives a fair impression of another country.

Tell of one which misrepresents some other country.

Have an "old-fashioned missionary" and a "modern missionary" chat about things as they used to be and as they are now.

Have you ever had "first impressions" of a city or country or community changed? Why?

The new path means to adventure. Is it always safe or wise to make the adventure? Where will the sign board and signals be found?

A SUGGESTED PLAN FOR PRESENTING THIS CHAPTER

Your first lesson will be "Tea for Five," not Chapter I—though that is exactly what it is. Have real tea and wafers and lemon and "things." Let the "leading woman" be the hostess, entertaining four guests: English women No. 1 and 2, and American women No. 1 and 2. Let the party start with pouring tea, which is too strong for the American women, but just right for the English women. The hostess leads by saying that she just must talk about the latest meeting of the mission board of which she is a member and at which everyone expressed the opinion that "missions" are changing. Then follows a bit of dialogue.

Hostess gives the answer, as she does in all the items of information to be brought out, such as:

1. New occasions teach new duties.
2. New circumstances of which Christian missions must take notice, such as interdependence, the world a whispering gallery, the effect of movies, world travel.
3. Missionary message of today is our entire national life (p. 11).
4. Read from "The Christ of the Indian Road" extracts from Chapter III.
5. Today's challenge, the hunger for God, the need for education and evangelism to be restated, the doing away with geographical barriers (p. 211), and the appeal to the spirit of sacrifice. If you will chat, and sip tea and be natural, this goes well.

—Mrs. Dan Brummitt, in Missionary Review of the World.

A Christian Home the Best Starting Point For a Child

By Mrs. John P. White, Xenia, Ohio

I HAVE repeated these words over and over again to see if I could catch just a faint glimmer of their significance. Before my mind have come thoughts of the best Christian homes I have known. I have seen fine parents, who with loving devotion have trained splendid boys and girls; I have seen these boys and girls grown to manhood and womanhood, going out to found other homes and to give to their children the same kind of Christian training which they themselves received.

I exclaim, What would it mean to the world if every every child had such a starting point in life! It is beyond my imagination to picture and beyond my power to describe the changed conditions in the world if every child started out on life's journey from a Christian home.

WHAT IS A CHRISTIAN HOME?

In these days when so many criticisms are made against the American home it is well for us to define for ourselves our idea and ideal of a Christian home.

It must be a home where both father and mother are Christians, it must be a home where love rules; it must be a home where Christ is honored and obeyed.

If parents are true followers of Christ they will be faithful in every duty to the church; they will dedicate their children in infancy to the Lord; they will lead the little ones to the Sabbath School and into full membership of the church while they are still young; they will teach them the Word; they will pray with and for them as they vowed to do in the sacred sacrament of baptism; they will give to their children an example of Christian living; they will put first things first in all the plans of their lives.

THE FAMILY ALTAR

"Times have changed", we hear on every side. Most of the older members of the United Presbyterian Church look back upon their childhood homes, remembering the morning and evening prayers as a part of the program of every day.

Just what proportion of our families today engage in this blessed period of worship it is impossible to say. It is certain that the changing times have had their effect on family religion. Many are so cumbered with the cares of business and professional life that they neglect this duty. No time? Ah but people find time for those things which they determine must be done.

Parents who have been given the care of children are missing the greatest opportunity of life if they fail to give their children the best religious teaching and training within their power.

Mothers today are talking of calories and vitamines and studying food values so that the physical side of the child may be properly developed. They are giving their best thought to the mental training of the

child. Of how much more value is the spiritual training of the child.

Oh for a revival of the family altar in every Christian home!

IS THE OLD FASHIONED HOME PASSING?

A witicism which appeared recently in one of our exchanges contains some valuable suggestions concerning a very serious situation.

"A real estate saleman tried to sell a house to a pair of newlyweds. Said the wife: 'Why buy a home? I was born in a hospital ward, reared in a boarding school, educated in a college, courted in an automobile, and married in a church; get my meals at a cafeteria, live in an apartment, spend my mornings playing golf, my afternoons playing bridge, in the evening we dance or go to the movies; when I'm sick I go to the hospital, and when I die I shall be buried from an undertaker's. All we need is a garage with bedroom.' "

There are many who have the idea that the condition expressed in this facetious description of home life is becoming universal. Recently I read a startling statement that America was becoming a nation of hotel dwellers! Sitting in the quiet of my own comfortable home I mused on the miseries of these unfortunate folks who live in hotels.

The more I pondered over it the more I questioned the accuracy of the statement. I thought of small cities and towns with which I am tolerably well acquainted where I know that nobody lives in a hotel except the proprietor and a few homeless men. I thought of larger cities where I had recently been, of Kansas City, St. Louis, Detroit and Washington. In each of these cities I was taken for a long ride. We went miles and miles —past hotels? No; though we saw some magnificent ones, some of them "family hotels" in which doubtless many people lived—we saw hundreds and hundreds of lovely homes of diversified degrees.

Going to and from these cities, I saw villages and small towns where every man dwelt under "his own vine and fig tree". I saw the great highways stretching from town to town, fringed with homes and gardens and orchards and fields—

> The only reason a road is good, as every wanderer knows,
> "Is just because of the homes, the homes, the homes to which it goes".

In many of these homes, without doubt, the family life is true and sweet and beautiful. These are the homes that are the "cornerstone of the nation" as well as the hope of the church.

There are many evils that militate against the home. Parents of today face many problems, unknown to former generations. Only through and by the help of God can they solve these problems. We should not yield to the pessimism of the day, but rather gird ourselves with fresh strength to strive to reach our own ideal of a Christian home and then stretch out helping hands to all whom we can reach.

HOME INFLUENCES IN VARIOUS LANDS

What about the homes of non-Christian lands? Is it not significant that in India and China and Egypt and all Africa, there is no word in any of their languages for home? The reason is, there is no equivalent idea in the mind.

It is not necessary to repeat what we all know, that where marriage is

a barter, where the wife is a mere chattel, that can be disposed of at will, where the bride is taken to the husband's house to be subject to all the whims of the elder members of the family, that real home life is impossible.

The author of our text-book sketches the conditions in various countries, and the service that missionaries are rendering. Every girl's school in our mission fields is training potential mothers. Knowing that motherhood will come to many of the girls very early in life a special effort is made to give to these girls, such instruction and help as will serve them when they have the care of children of their own. Many a little one in non-Christian lands is lulled to sleep by the singing of Christian songs; many a child in Egypt and India today learns to lisp the name of Jesus and to quote His words when still a mere babe.

The only way to produce Christian homes either in America or in foreign lands is to let the Master be the "Head of the house; the unseen guest at every meal; the silent listener to every conversation". When Christ is given His place in the home it will be a Happy Christian home—the kind of a place that is for every child the best Starting Point for life's journey.

O happy home, where Thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

O happy home, whose little ones are given
Early to Thee in humble faith and prayer,
To Thee, Their Friend, who from the heights of Heaven
Guides them, and guards with more than mother's care.

O happy home, where each one serves thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee.

O happy home, where Thou art not forgotten
When joy is overflowing, full and free,
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee.

J. Russell Howden
In S. S. Times

A century ago men were following with bated breath the march of Napoleon, and waiting with feverish impatience for news of the wars. And all the while, in their own homes, babies were being born.

But who could think about babies? Everybody was thinking about battles.

In one year, midway between Trafalgar and Waterloo, there stole into the world a host of heroes. Gladstone was born in Liverpool, Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachussetts; and the very same day of that same year Abraham Lincoln drew his first breath in old Kentucky. Music was enriched by the advent of Felix Mendelssohn at Hamburg.

But nobody thought of babies; everybody was thinking of battles. Yet which of the battles of 1800 mattered more than the babies of 1800? We fancy that God can only manage His world with big battalions, when all the while He is doing it by beautiful babies. When a wrong wants righting, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it.

—F. W. Bareham, in Historic Shores.

Impromptu Pageant

SOMETIMES a message can be conveyed better by several voices than by one. Committing to memory is often a tedious and difficult task but giving the thought of another writer in one's own words is comparatively easy and usually very effective.

The following plan has been used with good effect the speakers giving the subject material on pages 48-58 inclusive. Illustrations gleaned from pages of the *Womens Missionary Magazine*, leaflets and church papers should be added, using names of our own missions and mission schools.

Three women in costumes representing Egypt, India and China meet. They discuss their problems. Sons and daughters who have been to school demand new freedom. They no longer wish to follow old customs. These mothers, seeing this tendency are perplexed about their own children. How shall they deal with them?

Shall they continue to force child marriage on them? Shall they continue to follow the old customs in refusing a man to see his bride before marriage.

They compare the marriage customs in their respective lands.

Shall they send their girls to school. Unless many girls are educated where will the educated young men get suitable wives.

They discuss the homes of the missionaries (p.53) and sigh over the impossibility of ever having such nice clean comfortable homes for themselves. Then they recall instances in each country of Christian homes among their own people which are ideal in every way. (p. 57, 58)

They conclude the secret must lie in Christian education and after discussing the merits of mission schools decide to place their daughters in Avalon School, Pathankote, India, Cairo College for Girls, Cairo, Egypt, and Ginling College, Nanking, China.

The Bible and the Home

TIMES have changed? The Bible is no longer the Book of the home? So we are commonly led to believe.

Ingersoll, rolling into Denver on the train, prophesied that in fifty years there would not be fifty Bible believers in that city. The fifty years are up, with one to spare. More than 100,000 copies of the Scriptures are sold in Denver every twelve months.

A lad who occupied the seat behind Ingersoll and overheard his mistaken prophecy was interested, from that day on, in the spread of the Bible. He has lived to see the prophecy conclusively disproved, and says, "Ingersoll is already nearly forgotten; but the Bible is still the most popular, the most highly prized and the most widely read book in the world."

Thirty million copies a year. That is the present demand for the Scriptures. In this total are included complete Bibles, New Testaments and "portions," consisting of not less than a full book of the Bible, such as a

Gospel or the Psalms. Thirty million a year!

What "best seller" can approach this record? "Main Street," which for several years led the list of best fiction sellers, has now come practically to a standstill with a total sale of a little more than half a million copies.

In most cases only one copy of the Scriptures is purchased for one home. Let us therefore assume that thirty million copies mean that at least twenty-five million homes have been reached. Of course these homes are scattered throughout the world. The number of them is roughly equivalent to the total number of homes in the United States. Reached in one year!

Nor does the figure of thirty million tell the story. Other millions of persons are, for the first time, reading the Bible by ear. Coming through the air, the magic of the Bible is being felt anew in many homes. A number of radio stations such as KPO in San Francisco and WGBS in New York daily broadcast the Scriptures, and thousands of letters pour in to testify to the value of this service.

From a statement prepared by the American Bible Society for use in connection with the observance of Universal Bible Sunday on December 4, 1927.

The Christian Home in Egypt

By Miss Ruth A. Work, Assiut, Egypt.

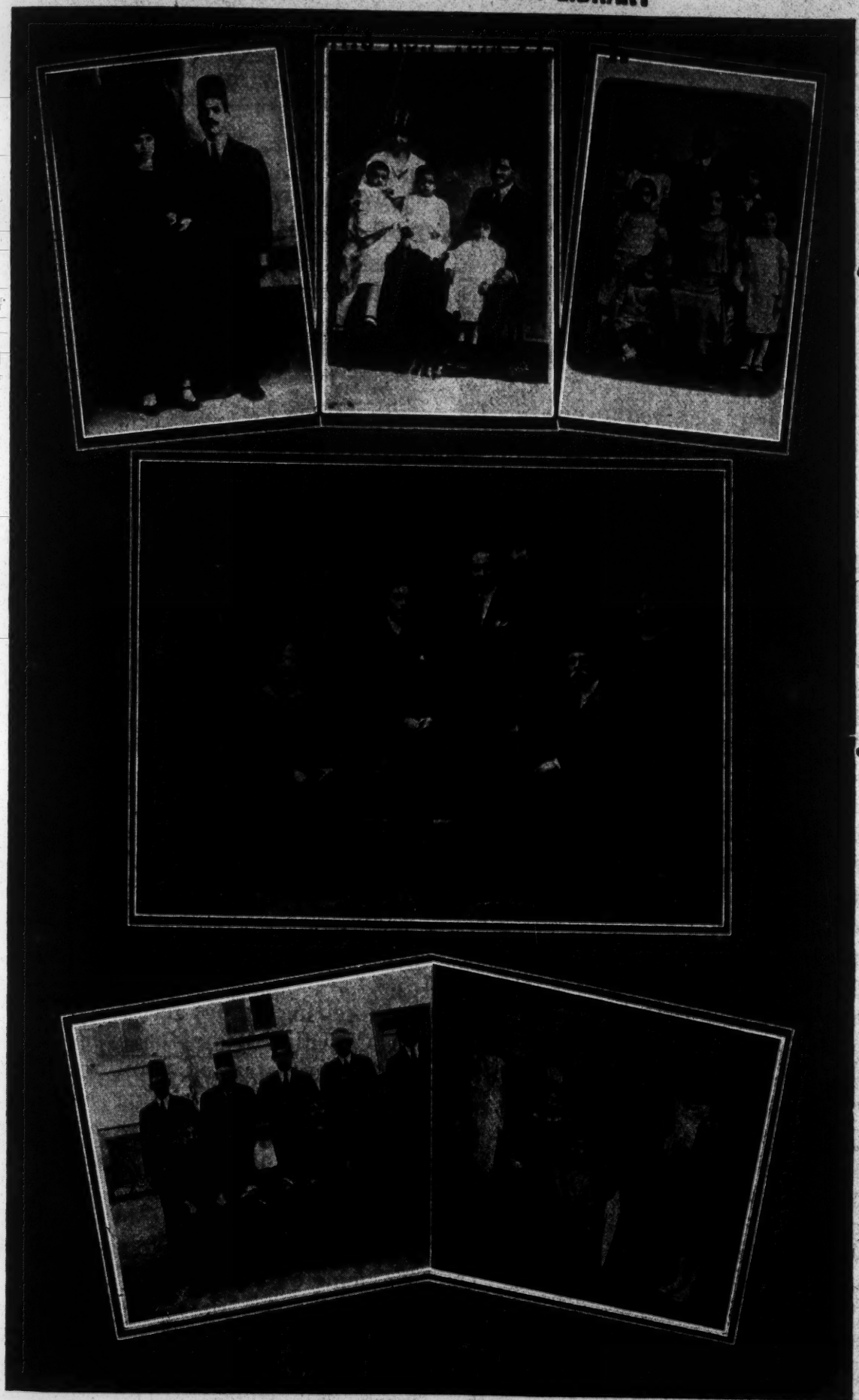
EGYPT to-day is much concerned with the study of how to grow better oranges and how to produce more wheat to the acre. One of the first concerns of our girls' schools, as will be seen by our newly revised *Course of Study, is to know how to grow better children and how to turn out better homemakers. It is not a new subject with us, but encouraged by the results of past labor we seek to make a still better contribution in the future.

One of the chief rewards of a missionary working in a girls' school is to visit the homes of former students and see how truly, in many instances, the influence of Christ is controlling and beautifying them.

I was present lately at the wedding of two graduates of our Mission whose home promises to be of this character. A large family was represented at the reception, and they are a family to be—shall I say "proud of?" No, for it is not *our* work—a family to be grateful for. It was home-y, utterly home-y. The daughters were prettily dressed and natural. A missionary said of one of them, "She seems to have learned the Pauline secret of adornment—always giving sufficient thought to her dress to look well and then seemingly forgetting it utterly." There was music—not of the cheap, trashy sort, but real music. The girls played in turn on the piano, the son at the Victrola. When dinner was served, here again there was no desire to show off nor to outdo others; there was good, well-cooked food and happy fellowship, the hostess mingled naturally with her guests,

(*) See Courses of Study for Girls' Schools in Egypt, p. 340.

THE UNITED PRESBYTERIAN MISSION LIBRARY



A GROUP OF EGYPTIAN PASTORS AND THEIR WIVES AND FAMILIES, REPRESENTING THE FINEST TYPE OF CHRISTIAN HOME IN EGYPT.

1. Rev. Labib Mishriky and his young wife who is a graduate of the school for girls in Mansoura. 2. Rev. Marcus Abd-el-Masiah and his family. This young man is a graduate from Assiut College and a convert from Islam. 3. Kamel Mansour and his family. He calls them "My flower garden" because they have names such as Lily, Rose, Marguerite, William (Sweet William). The other two are Mary and Edward. 4. Cairo pastors and their wives. Reading from right to left they are as follows: Rev. Ghabrial Riskulla, Rev. Ishak Ibrahim, Rev. Samuel Girgis, Rev. Tadrus Naseir, Rev. Aiyub Makar. 5. Rev. Saleh Hanulla and family, Cairo. 6. Rev. Mas[illegible]

seeing that all were enjoying themselves. The mother of this beautiful home has studied since before marriage to be the best mother possible. She is having real joy in her children, and her home is a mighty influence in the lives of the many young people who enter it. It is a popular gathering place. Many a young man or woman there received inspiration for his or her own home.

I wish I could take you to see a young Egyptian mother who after passing through the Mission school with its all-round course, with special training in child study and home making, added to this six months training in the Mission hospital. She is one of the loveliest of mothers. Her guardian wisely let her meet the finest of the young men who sought her hand. Hers is a real love match, and her husband a true help meet—one of the fathers prepared for his calling. Their home is such as their children will always look back upon with appreciation. Already story books, songs and games are the mother's thought. There is no more beautiful sight than her little 3-year old at prayer, nor sweeter sound than her lisping of "The Lord is my Shepherd".

I long to have you know some Egyptian Christian fathers too—such as the young pastor I saw not long ago playing with his baby, wakening and developing the child's powers in a way beautiful to see. Or another, a professional man, of whom one might say that fathering is his hobby. There is no prettier sight than to see him at the baby organ strumming out the tune while his three children, snuggling round him, sing "Soroor, soroor—Salaam, salaam" (Psalm 16:5,6), or in English "Jesus loves me, this I know, For the Bible tells me so." And when on other occasions he tells them stories or romps with them one's heart thrills with joy over this, another *home* that God has established.

THREE GENERATIONS OF CHRISTIAN TRAINING

In setting before us as our goal, "A Christian home for every child as the best starting point for life's journey", we are aiming at what must by its nature prove a strong evangelizing agency. A Moslem convert who is today bearing a powerful testimony for Christ said, "One of the greatest influences in my life was the home of a missionary in Cairo." The two things—the missionary home and the Egyptian Christian home—are one and the same thing in their work and influence. Our desire is that the Christian home shall be a living illustration of the preacher's

Gospel or good tidings, the doctor's health program and the teacher's "child pedagogy".

The emphasis that the women of our Mission put on training in home making can be estimated by the place given to the subject in the revised and enlarged Course of Study. The object throughout is to give the girls a very practical idea of how to care for their person, their health, their home and children. Beginners are first of all drilled in personal cleanliness and neatness, to which are added in successive years care of the class-room, observation of the causes of lack of cleanliness and untidiness, and the creation of a feeling of responsibility for the maintenance of good order in school. A beginning is then made with home work, the child being encouraged to undertake certain duties along the lines of cleanliness and tidiness in her home and to report to the teacher from time to time. Later, instruction in home management begins, with theoretical and practical lessons in cooking, laundry work, the cleaning of rooms, etc. Care of sanitary arrangements and prevention of insects, mending of clothing, bathing and care of baby, food for children under two years of age, the planning of work at regular hours, accounts and spending of money, are included in this course. As it proceeds, each girl undertakes some practical service for the little children of the school—perhaps the supervising of games during recess, or an effort to abolish the use of undesirable words or phrases by the children. Teacher Training occupies the last two years of the Course and is given with the underlying purpose clearly in mind of making this study of value to each girl whether she becomes a teacher or a home-maker. Each student has one period of practical teaching and is led into a close observation of child nature by being called on for frequent reports of observations made in the class which she teaches. In addition, she assumes some special duty such as leading chapel for beginners or taking a children's prayer meeting. Temperance teaching and sewing form a part of the course throughout, and physiology is given an important place.

Opportunities for informal individual talks on home ideals, such as daughterhood, wifehood and motherhood are welcomed. There is reason to believe that the memory of these talks is precious to the girls. Home making is a subject in which they are almost invariably interested.

One of the Mission schools is fortunately near a Mission hospital where the Superintendent of Nurses is warmly interested in inspiring Egyptian girls with the privileges and opportunities of nursing, and has arranged a course of weekly lectures with practical work for the Senior class. (A three year's training course with diploma is now also available for girls who wish to undertake it). The weekly visits to the hospital are looked forward to by the girls with pleasure, and the knowledge they gain is most valuable to them in their own homes.

But while we count these subjects of vital importance for the building of Christian homes in Egypt, *the great home-making agency* is the Bible course which is a part of each

girl's daily program. Starting out with the little tots it aims to keep Jesus always in the foreground, "To make the children feel that our Lord belongs to children and children to Him in a very special way," and following on from day to day and from year to year, "presenting Christ as the altogether lovely One, and seeking to lead the girls to compare their lives with His, and to consecrate their lives to Him".

These, then, are some of the ways in which Christian homes are blessing Egypt, and some of the methods by which it is hoped to multiply them. We thank God for having planted on earth an institution with so much of heaven about it as the Christian home, and acknowlege that it is only in humble dependence on His Spirit that we can hope to make it *what we aim to have it*—the birthright of every Egyptian child.

Children of The Sudan

By Mrs. D. S. Oyler, Sterling, Kansas.

THE lives of the children of a nation or tribe are indications of the advancement of that people, and an earnest of what the future holds in store for the land. Abused or neglected, children presage a weak and degenerate race.

STATUS OF CHILDREN IN THE NORTHERN SUDAN

The Sudan is not a unit in race, nor in religion, nor in customs. In the section of the Sudan where Arabic is spoken the people make pretense of civilization. They think of themselves as superior to the darker skinned more primitive races found toward the equator.

Looking toward the races of this more civilized section of the land we find that here the conditions of childhood are very depressing. School facilities are entirely inadequate for the number of children that should be receiving education and preparation for life's work. In the larger cities children are found playing in the streets, young in years but experienced in the way of sin. They live crowded together in hovels. Adverse conditions even precede birth, for the ignorance, superstition and carelessness of the mid-wives often endanger the lives not only of the children, but of the mothers as well. In the houses of the poor, scanty food which is often ill suited to the needs of childhood, is the rule. Malnutrition is common in this class. The parents are often fatalists, as they accept the Mohammedan religion, and they lay the cause of death to Providence or God, and say; "It is our fate". The death rate is very high, though accurate figures on the subject are not to be had. In the smaller towns conditions are often even worse than in the cities.

The children of the wealthier families are born to better circumstances. Food is more plentiful, but often it is so badly chosen that it injures rather than helps the children. Often the very kindness of the ignorant parents is a source of danger to

their helpless little ones. The cry of childhood is for light.

STATUS OF HEATHEN CHILDREN

In the reaches to the south of the Arabic zone the condition of childhood is no more encouraging. The great tragedy of childhood of the past generation is no more to be feared in the land of the South, that terrible threat of the slave raider, when the children might be wakened from slumber by the discharge of fire arms. Often they witnessed the violence of the sacking of their village, and many times they saw their parents killed, and their village burned. Great lines of them were tied by short ropes to long ropes, which were fastened to the saddle of one of the raiders, and the children were thus dragged into slavery. Happy were they, whose bones marked the trail of sighs which led through plains and swamps, over which trails were led the best of the land's children. Thanks to the heroic service, and tragic death of the great martyr, Gordon, such conditions no longer prevail, but now carelessness and ignorance prevail. No schools are to be had except such as the government and missions have provided. But the children are loth to surrender the freedom of childhood for the restraint and work of the school room, and their parents say; "We had no education, and we have been able to live, so why should our children be better than we are?" Inertia tends to keep the standard of the people at a very low level.

TYPES OF SUDANESE BOYS

Very small children are often given a sort of native beer to drink. The houses of the people are very primitive and hours for feeding are very erratic.

The facilities for medical attention that are to be found in the Northern section of the country are almost nil

in the Southern Sudan. In spite of the work of mission doctors and the very up to date methods of the Sudan Government's medical department thousands of children still die from diseases, which might be prevented or lessened. A native of some intelligence gave it as his opinion that three out of every five children die before reaching maturity.

HOPE FOR THE FUTURE

There is hope for these children of the Dark Continent. The parents are kindly, and they wish to do well for their little ones, but they are woefully ignorant. Missions and government seek to bring the light of improved methods, that have been developed in those lands, which have been made light by the influence of Him, Who said, "Suffer little children to come unto Me."

Customs in India that Hinder Home Happiness

(The following articles sent by Miss Morrison, were written by Indian men. These protests against evil customs of India, are of more value than the opinions of Western people.—Editor)

THE EVILS OF EARLY MARRIAGE

To the Editor of the Epiphany.

Dear Sir,—I am sending you my opinion about early marriage, please note in your next *Epiphany*.

Marriage in its true sense is the union of two persons (man and woman) both in mind and soul. Therefore persons should be married only when they are capable of understanding fully the duties of married life. This is really the case in European countries where early marriage is unknown.

The case is entirely different in India, where early marriage is the rule. Here boys and girls are married before the former have left their books and the latter their dolls and toys. It is therefore seen that the boys and girls become fathers and mothers before they have fully attained maturity or the natural and healthy growth of their bodily faculties. The evils of such marriages are manifold. The children of immature parents are bound to be weak and the society which is formed out of them is a body of confirmed weaklings. By early marriage the prospects of the parents are also blighted for even before they come to attain the natural growth of their bodily frame they find themselves surrounded with the worries and troubles of married life. And if they do not possess a cheerful frame and if they are in needy circumstances, it is not unlikely that they fall victims to the pernicious system of early marriage.

But such was not the state of things in ancient India. In the Vadic Age girls were married at an advanced age and men took to married life only when they were fit to enter the Garhastha-asram. India then was full of heroes and heroic women. And this was also the period of her

greatest glory and highest civilization.

It is however a hopeful sign that there has been an awakening among the educated classes against the evils of early marriage. Educated young men now-a-days refuse to be chained down to girl-wives. And this tendency as also the inability of fathers to marry their girls at an early age on account of the exhorbitant demands of the parents of the bridegrooms may in course of time make early marriage a thing of the past. Happy will be the state of India when such a consummation will be achieved.

Yours faithfully,
M. M.

* * *

AN INIQUITOUS CUSTOM

To the Editor of the Epiphany.

Dear Sir,—Allow me a little space in your esteemed columns to ventilate a rueful case of marriage which is rankling me from the very moment the news reached my ears, for which I shall ever cherish the liveliest feelings of gratitude.

Who is to be censured when a marriage takes place between a man of forty-five summers and a girl—or rather a baby of seven? The man or the bigoted and narrow-minded parents of the bride, who consented to "put the must in an old bottle?" In my opinion, the dotard is more responsible for it than the other party, and he deserves to be universally condemned for putting such a bad example before the public.

Dear readers, are such insalutary marriages possible when the banner of education is unfurled and hoisted everywhere? Are we not acquainted with their aftermaths? The untutored savages may be excused, but what can be said of a man from a large and respectable family most of whose members are educated and refined people, contracting a wedlock of this genus?

The hero of this doleful story is a Hindu widower, a man of mellow experience and a father of two grown-up children. How he conceived a liking for this abnormal conjugal attachment is a mystery not only to me but to the whole locality. At least to avoid public scorn and banter he ought to have abandoned the idea of getting united to a seven year old girl.

What is still more deplorable is the blind agreement of the girl's parents to hand over their jewel to the despicable fellow. They did not realize that it means destruction of her future happiness, for there is a probability of her becoming a widow before entering the circle of womanhood. The man is a victim of some chronic lung disease. Who was the priest that solemnized the marriage? Was he not ashamed to do so? Does Hinduism tolerate a practice that brings ill-health, disruption, discontent in the happy families?

On the other hand, what a great service he would have rendered to society by seeking the hand of a

widow of thirty or thirty-five instead? Thus he would have pleased God by casting happiness into the miserable life of an unblest soul, and at the same time he would have received every help from the experienced wife which he cannot expect from an unfledged and unsophisicated girl of seven. His old age would have passed as smoothly and as happily as he wished.

When will our people arise and muster up enough courage to put an end to these corrupt and abominable practices? Best is that religion which forbids them. It is gratifying to note that there are no such insalubrious occurrences among Christians. Of course it is not much a matter of religion as of common sense, but as the question of marriage has to do a great deal with the physical as well as the moral welfare of every human being, every religious teacher on the face of the earth should and *must* teach the right way—*when*, and *when not* to step into the world of matrimony. In these respects, Christianity sets an example. (Am I right, dear Editor?)

Premature marriages, caste systems and other such detrimental and iniquitous customs are silently and gradually causing the mental and physical decay of the nation and have already brought about our downfall. The sooner we abolish them the better for our refinement and furtherance.

Yours faithfully,

A. K.

Course of Study for Girls' Schools in Egypt

By Miss Margaret Bell, Fayoum, Egypt

THE American Mission in Egypt was a pioneer in the work of education for girls. Its aim is still to give the best which Christian women have to offer to their sisters in Egypt. Our Master said "I came that they may have Life and that they may have it abundantly". The desire to lead into the abundant life of true Christian womanhood is exemplified in a book, whose preface date is May 1st, 1927.

The book bears the modest title "Course of Study for the Girls' Schools of the American Mission in Egypt. (With Suggestions to Teachers.)" The book was printed in Cairo, and contains 335 pages. Except for explicit terms, requiring the use of Arabic, the book is in the English language. It is intended for the use of missionary superintendents of schools, and for teachers who do not know Arabic. An edition in the Arabic language will be published in the near future.

The "Foreword" explains how the book came into being. We quote: "In presenting this Manual as an aid to the educational work of the American Mission in Egypt, the committee wishes to express its gratitude to all who have so generously given of their time and effort to assist in the preparation of it. Thanks are due, especially, to Miss E. R. Martin, Miss Jeanette McCrory, Miss Lucia Dwight, Miss Rena Hogg, Miss Laura Wright, Miss Anna Criswell, Miss

Mary F. Dawson, Miss Grace Sample, Miss Anna Duncan, Mrs. R. S. Scott, and Mrs. E. E. Elder for the assistance they have given in preparing and reviewing various parts of this revised Course of Study.

It is our hope that this revised course of study may prove of real service in the educational advancement of the girls in Egypt, and of practical aid to their teachers. (Signed) "The Committee on Curriculum of the American Mission's Girls' Schools."

A glance at the contents of the book raises the question "Who is this Curriculum Committee?" The Committee included Miss Ida Whiteside, Miss Elsie M. French, Miss Helen J. Martin, and Miss Davida Finney. Plans for the book have been under way for more than a year and were under the capable management of Miss Whiteside, Chairman of the Committee. The missionary of experience as well as the short term missionary gave of her best. A vast amount of material was prepared. However, the charm of the book lies not only in its wealth of material, but in the fact that it is a unit in its organization and detail. The enormous task of editing and organizing as a unit the material contributed; of preparing it for, and getting it through the press, was accomplished by Miss Elsie French. With characteristic modesty, the names of the members of this committee do not appear in the book.

The fact remains, however, that a splendid piece of work, involving consummate skill, onerous labor, and indefatigable patience, has been done. None but a consecrated spirit and a willing mind could have conceived and carried out such a task. Those of us whose work has been made lighter by reason of this achievement, thank God and take courage because of what He has wrought through His servants. For the benefit and inspiration the book will give our Egyptian teachers, we are specially grateful. The Arabic edition, (not yet off the press) will place at the disposal of every teacher in our Mission schools for girls, the most helpful and up-to-date plans and devices for carrying forward the work of instruction.

The divisions of the book reveal the scope of the work attempted in our Mission Schools for girls. They are Arabic Language and Dictation, Arabic Reading and Literature, English Language, English Reading or Literature, Phonics and Spelling, Writing, Drawing, Arithmetic, Nature Study, Geography, History or Civics, Science, Bible, Good Conduct and Manners, Home-Making and Sewing, Music, and Physical Training.

The general plan of the book gives a brief introduction of principles of the teaching of each subject. Then the aims for the work of a given year are mentioned. The texts to be used, both basic and supplementary, are followed by a concise statement of the minimum accomplishments for the year. Then comes a more comprehensive discussion of the methods and suggestions for doing the work assigned.

Take a glimpse at the work in Bible Study. The Course is so planned that in the First Beginners' Class every

tiny tot may learn by story and by easy memory work that "God so loved the world that He gave His only begotten Son that whosoever believeeth on Him should not perish, but have eternal life." The work for this first year is in six parts: 1. Jesus and little children. 2. Jesus at home. 3. What sin (the entrance of Satan) does. 4. How Satan can be conquered. 5. Abraham, the friend of God. 6. Jesus dies to save us from sin. The subject matter required and plans for presenting this are given in detail. The review of the work of this first year (And no year of the course is more important.) includes this: "Describe Jesus' life on earth, His saving people from Satan, sickness and death, and His accepting death Himself to save the world; His conquering death and His return to Heaven where He is finishing His saving work, and helping those that love Him to make a beautiful future, when God's Kingdom will come on earth as it is in heaven, and everyone will be good and happy."

As the grades advance, we find definite and detailed plans for Bible study along various lines, including Book study, Biographical and Historical studies, Memory work. Suggestions like these enliven the outlines for work;

"Read selections from the Psalms and Proverbs as reflecting the life and thought of David and Solomon."

"Get the story of the three returns from captivity: (1) Under Zerubbabel. (2) Under Ezra. (3) Under Nehemiah."

We note this as to the reading of the Scriptures: "Learn to read God's Word so that people listening will be attracted and blessed. Read with reverence, clearness, correctness and beauty."

We ask for the prayers of those whom we represent in the homeland, that in making use of this "Course of Study" it may be done in a way that will exalt our Master. Our Mission Schools for Girls have an important part in the evangelization of Egypt. That they may do that part in a worthy manner is our high hope and humble prayer.

WHILE WINTER LINGERS

While winter lingers, and no song we hear
Of bird or stream, when stormy skies and drear
Bend over desolation, when the scene
Has not one heartening bit of living green,—
We long for spring's return, those golden hours
When song awakes and earth is sweet with flowers.
And yet, through winter's cold we do not grieve;
We brave the winds, make home a cheery place.
Spring never fails to show her smiling face.
She will come some radiant morning, we believe.

When trouble lingers, and the world is gray
With disappointment, heart, feel not dismay;
Pray through the darkness, wait promised spring.
This is your time to learn Faith's song to sing.
The Lord of Life who maketh all things new,
He will restore the spring of joy to you.
You yet shall praise Him in the morn of light
For guidance through the calm and stormy ways;
But now, while winter lingers, sing His praise,
Give Him a faith that does not wait for sight.

—Maud Frazer Jackson in Sunday School Times.

Extracts from a New Missionary's Diary

By Mrs. Elizabeth Patton Moss, Urimia, West Persia.

February 12,

FOR three days we have been enjoying a regular old fashioned blizzard, the first real winter weather we have experienced in Persia. The storm is sweeping in from the south and west. Mountains to the north prevent rainfall coming from that direction.

I do not know how low the mercury has fallen nor how many inches of snow there have been, but the impressive part of the storm is the wind. Such a constant sound of a rushing, mighty wind I never heard. Its roaring sounds to my mid-western ears suspiciously tornado like, but old timers here assure me that a cyclone in Persia has never been heard of, and since the wind has kept up so steadily for three days and nights I have grown somewhat used to it and decided that, were a cyclone coming, it would have struck long ago.

To day it has stopped snowing and the sky above is blue, but the air is dense with dry particles of snow being driven before the wind. It is a day when we are thankful for the heat of our little tin stove, but it is difficult, even with its aid to keep warm, for the wind howls through windows and even mud walls and the rooms are ventilated as if by huge electric fans.

There is talk that the weekly mail is waylaid by the storm. Fourteen disappointed missionaries if it is.

February 14,

The mail, two days late, contained wonderful news. Our freight has gotten as far as Tabriz and will probably arrive here next week.

Brownings got out their old bobsled today and all the missionaries rode out to the "galla" after station meeting singing "Jingle Bells". The wind has quieted down.

February 18,

Rabi Polis, the Syrian teacher at the Boys' School who lives out here at the dormitory, his wife Emma, and mother-in-law, a Serea, were here for tea today, the first natives we have entertained. Tea was served in very primitive fashion, with just the few utensils I have been able to pick up in the bazaar, but it was as they would have had it in their own home. They all understand a little English and speak it a trifle, so between that and our attempts at Turkish, the conversation went on smoothly. They were greatly interested in pictures of our families at home and in looking at Coe College annuals.

February 21,

Our boxes have arrived! Two wagon loads they made! They got here about noon and we had to leave at two and go to station meeting. So tantalizing! We unpacked two boxes, our fruit jars and our pictures, in the evening. Two dozen out of six dozen jars were broken, but the glass in only two pictures was damaged.

February 22,

We unpacked some more. The percentage of breakage is very small and everything is in remakably good condition, considering the miles they have travelled by boat, donkey, rail,

camel caravan, etc., and the thorough unpacking and examination they received at customs. It almost seems useless to pack things so carefully in America when one realizes how they smash open boxes at the border, pull the contents out to weigh and investigate and then throw things back pell mell. From the arrangement, or rather, disarrangement of our boxes we could never have recognized the contents as the same we packed last May. However, when the wrinkles and dents are smoothed out and the odor of moth balls blows off most of our equipment will be quite intact.

In the evening we celebrated Washington's birthday by a colonial party at the Ellis's. I fear most of our costumes showed the oriental influence more than the early American.

February 23,

The anniversary of Reza Khan's ascending the throne, so there was no school. The first year of the reign of Reza Shah Pahlevi seems to have been one of progress for Persia.

A Tour in the Punjab Among the Churches

By Helen Maya Das, Delhi, India. National W. C. T. U. Organizer.

MISS Mary Campbell National W. C. T. U. President, and I started from home (15 Rajpur Road) on April 4th to make a tour of the Punjab. In order to make good connection we had to travel Intermediate. We felt that we were being "a little wee bit" extravagant. A wedding took us to Pathankot. Even though I was unable to meet with the "Y" Branch there, due to the excitement of the wedding and busy "Baby Day", Mrs. John Stewart gave me a place on the program to speak to the Mothers gathered in the Temperance Hall. They listened attentively and even the wee girls from the town school were quite subdued.

At noon on April 7th, I left for Gurdaspur; the same afternoon I met with the local union and in the evening spoke at the general meeting of the Summer School. I am indebted to Miss Anderson for the arrangement. We are grateful to Miss Fanny Martin for selling Rs.26-13-0 worth of our flavorings at their "Thrift Day" observance, when she made a cake, using our vanilla.

I reached Lahore on the evening of the 8th, and what a welcome I got from Mrs. Phillips, her two daughters and Usha. They have been good to me in allowing me to use their home as my headquarters when in the Punjab.

The next afternoon I left for Sangla. Miss Jamison met me at the station. With great interest I now look forward to visiting the various unions for I go in as one of the family and not a stranger. There I had two meetings with the "Y" Branch; they had a program ready. I was glad to hear their Temperance songs and recitations. I was especially well equipped with charts for Mrs. D. L. Duncan of Tenn., U. S. A. reading of our need of them had them sent to me from Evanston, Illinois.

After travel and a wait of twelve

hours I reached Nerowal, a town that I always associated with Rev. R. Bateman, a pioneer missionary of the C. M. S. of whom father used to tell us much. When he left his Hindu home, relatives and family to be a Christian, it was this Padri who believed in him, when others doubted his sincerity of purpose. As I walked from the station to my friend's home over the sand at dusk and saw a few camels wending their way homeward, it completed a picture of Narowai that I have had since a child. The C. M. S. Mission Girls' School allowed me a hearing through the efforts of Miss Sultan Bux. Though no organization resulted, I was asked to come again.

From there I went to Pasrur. Dr. White and her staff arranged for a fine meeting in the evening. The girls gave an instructive drama. The songs and poems were also listened to by an appreciative audience, which consisted of wives and relatives of most of the local officials.

To Hajipore School I wended my way next. The "Y" Branch had worked up a very nice program. Their original dramas are most interesting. It is encouraging to find them taking hold so well.

At Lahore on Easter Monday, I attended another wedding, which would please all White Ribboners.

April 19-22 I spent at Montgomery. I attended the S. S. and C. E. Convention. We were unable to have the Medal Contest (We missed Miss Felham) this year due to lack of notice; instead I gave a talk on Scientific Temperance Instruction, with the aid of the charts that our White Ribbon friend had sent us across many seas.

Youngsonabad. I reached Buchiana at 2 p. m. and had a long ride in an uncovered one horse trolley and a tonga without a hood. I was glad of my dark glasses and also my hand fan, for the parasol was not sufficient protection. Happily I escaped a touch of the sun. When I arrived I was sorry to find Mrs. Thakur Das away. However, her daughter made me comfortable. The next morning I was able to meet with some of the members of the Union. All were unable to be present due to harvest time.

Never can I forget my journey to Rawalpindi. The Women's Compartment into which I stepped was said to seat 18. By the time I got in, there were already 8 or 9 women with babies in arms and little children. Before the train moved out of Lahore more than the number allowed were crowded in. In vain did I try to speak to the guard or to the Railway Authorities, none would come to our compartment. Notwithstanding the compartment was packed with luggage, women, crying babies and restive children, every station the mail stopped, some more climbed in. The poor women were made responsible for all the luggage, the babies and little children, while the men retired to their own spacious compartments and stretched out, rested and slept, care free of what their wives were enduring. As the train steamed into 'Pindi, I saw on the platform three ladies with beautiful flowers and garlands. It was a task to get out of the packed carriage, for two huge boxes were against the door. I had to wait patiently until the owner stepped out and her luggage was removed, then I was allowed out of the cage. Though

it was 3:15 p. m. it felt cool and fresh on the platform. The three flower bearers wended their way to me. They were none other than Mrs. McAuly, the President, Mrs. Masih Dayal, the Treasurer, and Miss Sweet, the Secretary. The Executive of the Local Union had come to meet their organizer with flowers and garlands in the heat of the April sun. Not only was it refreshing but the thought that prompted the action was beautiful.

The last station visited was Ferozepore. The W. C. T. U. work is being carried on nicely by Mrs. John, our President. After a stay of a few days I left for Delhi. There were not many travellers that night, May 9th, for some reason or other. The B. B. and C. I. Mail came in punctually. I looked for the Women's compartment. When the coolie opened it, two great surprises awaited me. It was beautifully *clean* and *empty*. Since we left at midnight I was a little sleepy; I lay down after a prayer and slept. Once I was rudely awakened, the door was burst open and coolies started unloading. I called out "This is a Women's Compartment". The gruff voices went on talking and told the coolie not to heed me, for the august male traveller was a Railway Employee's friend, or some relative, and he would change the label. When I refused to leave, they very chivalrously thought "Discretion the better part of valour", and left me in peace.

At the next station the door opened again. I called out "Ladies only". The disgusted, but tired male traveller said "One female here and one female there, how tiresome". The door closed and I continued with my slumbers. At 7:30 a. m. I reached Delhi and by 8:00 a. m. was again at 15 Rajpur Road.

THE GATES OF THE YEAR

The shadowy gates are swinging
That hide the dawning year;
The sound of muffled ringing
Is swiftly growing clear;
The far-off music falling
Like flute notes soft and low,
Becomes a trumpet, calling,
And I must rise and go.

Lord, let my feet be surer
To walk the way unknown,
My heart a kingdom purer,
With love upon its throne;
And let me have a vision
Of truth, and life, and need,
And hands of quick decision
For every noble deed.

And thus with humble gladness
I greet the dawning year,
With hope that conquers sadness,
And love that casts out fear;
With courage for my roaming
In mingled peace and strife,
Till someday, in the gloaming,
I find the gates of life.

—John Mervin Hull, In the Presbyterian Survey.

Foreign Correspondence

NEW YEAR'S GREETINGS FROM EGYPT

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

SUMMER SCHOOLS

American Mission, Tanta, Egypt.
September 16th, 1927.

Dear Readers of the Magazine:

You may be reading these notes so late in the year that all of you have forgotten the Summer days of 1927, but I have thought that it might be interesting to hear how some of us spent this summer.

As everywhere, the summer is the time of vacation for schools and work of that sort. Even the ministers and pastors of the churches and the Bible-women or the Home department visitors all like to have summer vacations. Then, too we missionaries take a summer vacation at the seashore where we have one Mission residence and also a camp of, perhaps thirty mat-huts. There is the place we spend the few weeks of our summer vacation but let me tell you that our work never seems to stop for we have what is known as the Summer meeting of the Missionary Association and the endless Committee work which it takes to keep this mission machinery in good working order, so if one really wishes to get clear of work the only thing to do is to go over to Europe and that is something that a poor missionary can do only now and then.

One of the signs of real progress here in Egypt is a new demand by our workers for an opportunity to do some studying during their time of Summer vacation. What has caused this demand might be explained in different ways by different ones. Some might say that the missionaries have been the ones making the demand while others might say that the demand has come from Egyptian sources. Enough to say that both Egyptian workers and American Missionary have been quite at one in the desire to give our workers in the different types of Mission work a chance to study and gain mental and spiritual refreshment. So far we have no time except our summer vacation to work out anything which will meet this demand and those of us who have had the matter in hand have gladly given up as much as is necessary of our summer vacation to provide some time for our workers to get together in Study Halls. Thanks to the New World Movement we now have adequate buildings to accommodate groups of workers during the summer.

This summer during the month of August there were three groups meeting in different places for a time of study and recreation. I want to tell you briefly something about these three groups. The first group I will mention is that which I'll call the

PREACHER GROUP

There were over fifty of the Egyptian ministers with many of the American Missionaries who met for two weeks in the Mary Clokey Porter Girls' Boarding School here in Tanta spending the forenoons in Bible Study and also in close conference over many of the problems of evangelistic work here in Egypt. The afternoons were spent in recreation, such as ball games, visiting friends, and in other ways. The evenings were given to Evangelistic meetings in Tanta and in the surrounding villages. Every one who attended these sessions, both Egyptian and American, testified to the blessed time of fellowship as Christian workers.

SUMMER SCHOOL FOR BIBLE WOMEN, TANTA, EGYPT, 1927.

The other group which I'll mention next is the

BIBLE-WOMEN'S GROUP

Thirty-five women of us met in the Bible Women's Training School and Community House here in Tanta. We held our sessions through a period of four weeks, spending the forenoons in Bible study, health talks, singing, instruction on how to conduct meetings, setting forth many different methods, the Worker and her Work, etc. The afternoons were given up to recreation and in the evenings to evangelistic meetings. One occasion which meant much to us was the Communion Service held in connection with the "Preacher Group" out at the Mary Clokey Porter Girls' Boarding School. This is the third year we have had this Summer School for Bible women and each year I see the growth in appreciation of the effort to conduct the school for these workers many of whom have hard places to fill here and there in Egypt. It means much to every one who comes, to go back to her work refreshed both mentally and spiritually. This is now the third summer that I have helped in the Summer School for Bible women and I am yet full of enthusiasm for it because of what I have seen in results. I hope we can always have this Summer School for our Bible women. In time we may have to seek larger quarters for we cannot accept more than thirty-five at one time and our Bible women here in Egypt are over seventy. Of course, not all this number could

ever be able to spend a month from home to study so we do not have this difficulty to meet. It is gratifying to see the improvement our younger Bible women are making from year to year. The impetus they get for study in the Summer School stays with them throughout the year and I have noticed, induces them to keep on studying.

The next group I want to tell about is the

EDUCATIONAL GROUP

This group met in Assiut in the halls of Assiut College, the only place we have here in Egypt large enough to accommodate such a large group as that of our teachers in Mission schools. This is the third summer the Educational or Teachers' Group has met and each year I hear most favorable reports of the benefits received. We only wish we had an institution down country nearer the seashore to accommodate this group, for Assiut is rather a hot place in August. One hundred and ten attended this year, divided exactly in half as to men and women teachers. My report of this summer school for our school teachers will have to be second hand. What I write is hearsay from those who have been present. It was a regular County Institute as nearly as I can understand, held throughout two weeks of intensive study on how to conduct classes in all the branches we have to teach in our schools. In these days when we have to compete so closely with all these well equipped Government schools with their well trained teachers it is most necessary that our teachers in Mission Schools shall have every chance to improve in their methods of presenting the subjects they have to teach. With uniform studies and examinations in our Mission Schools the quality of our teaching staff shows up very plainly. Just a little word in point related to me by a keen observer, to the effect that the teachers attending this Summer School and manifesting a deep interest towards improving themselves in teaching methods in one noticeable instance came from the school for girls, which headed the list in the Uniform Examination results. It is no secret that we have some teachers in our schools who lack ambition and do not care to improve themselves in their ability to teach. We wish every teacher in our Mission Schools could attend this Summer School.

And on this sixteenth day of September we all are hard at work. Some few schools have not yet opened but generally speaking all are open and all the other departments of work such as the work of the Bible women have started off for the year, and we are beginning our Autumn campaign of evangelistic meetings all over Egypt. Pray that the harvest will be abundant.

Yours Sincerely
M. Finney.

A YOUNG WORKERS LETTER TO HER TEACHER

This is an extract from Rifka Gayed's letter to me. Rifka graduated from the Luxor Girl's Boarding School last Spring and is having her first experiences as a Christian Worker. We thought this might be of interest to the readers of the Magazine. The spelling and grammer are hers. We copied it as it was written.

Ida Whiteside.

I think you would be very glad to know about the school. Well since many years there was a teacher who was from our school at Luxor, she went on fine with her work and the school was as one of our small schools like Benha and all the ladies who know how to read were taught in this school, then God saw that this teacher has finished her duties here in this world so he took her to better place where he is. After that this teacher

died they got many teachers but they were not good. At last they closed the school because of no teachers who are well educated and are real Christian. After the school closed many parents sent their girls to the Mohammaden's school but most of the real Christians preferred that daughters may stay at home better than going to the Mahommad school so it went on for a long time. There was a well educated and real Christian lady who helped great deal in the work of Christ. She was the mother and sisters of many poor people and used to write books and teach others about Christ. Her name was Sitt Waseman. She felt very sorry that the Christian school was closed for a long time, so she told her husband she wanted to open a school from her own money but she died as soon as she thought this thought but her last word was—"Open a Christian school with my own money". Her husband thought of opening the school since three years ago but he was waiting till he builds and he started the school since five months and we are teaching in the church until they finish building. They started in building the new school two weeks ago. The school named by Sitt Waseman's name because of her money and her husband. Nugeeb Affendy pays his tenth to the school too.

I think you would like to know something about my work and the girls. Well as I came here and saw the condition of the people and the girls I knew and was sure that God wants me to do something here in Fikria before I do in any other place. I remembered the word of Christ when he asked one of his followers to go and tell his own people, his town that he knew him so it is the same with Christ wants me to do something for him in my own town.

The girls here are very slow with their studies, I have lost my voice since I came here that I could not sing a song. I feel very sorry I could not sing especially the songs which I know and like them very much. I am getting very, very tired because I have to do the direction besides many lessons I have but within I am getting tired and the school is improving day by day in lessons, conduct, and in knowing Our Lord Jesus Christ. Nugeeb Affendy and the girls' parents are very glad of my teaching and the improvement of the school since I came. All these things make me forget my tiredness and I cannot till you in what way shall I give thanks to God about his great help, really my heart and my tounge are so short to give thanks for the kindness God do with me.

The things that let me more happier is that I am going into the homes of the girls tell them about Christ, taking the meetings of the ladies when the **moobusher* is apsent, taking Bible lessons in four classes, and prayers mornings, to the girls explain for them the story which I read little by little that they liston very nicely and go home, tell their people and really the work need me here more than Kinna. I myself was sorry to come here but I knew that Jesus wants me here because I am doing double duties both teaching at school and carrying the word to the outside people.

---

* Evangelist.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

NOBLE LADIES
Their Needs in Abyssinia

By Mrs. Gusti Soderstrom

(The enclosed article was written by Mrs. Soderstrom wife of the Swedish Missionary doctor, now located in Nekempti, a caravan center midway between Gore and Addis Abbaba. It was Dr. Soderstrom and wife and sister, a nurse, who so ably carried on the medical work at Sayo in the absence of a doctor until the arrival of Dr. Gilmor in 1928. They are now building a hospital at Nekempti—10 days mule travel from any other medical work.)
Editor for Abyssinia.

When my sister-in-law, my husband and myself some four years ago passed through Ghimbi, a town in the Middle West of Galla country, we got as always is the custom in this part of Africa, plenty of food as a gift sent to us by the chief of the place. As this chief was not himself at home at the time, it was his principle wife who sent us the gifts. So before continuing on our way to Nakamte we went to see the lady and to thank her.

Here we were received in a very strange way. We were accustomed that my husband as a doctor gained entrance everywhere, but in this house he was not allowed. He had to sit in a little hut inside the innermost fence, while the chief servant of the women's compartment showed us in to the lady. There she sat on a couch which was covered with an oriental rug and surrounded by a large curtain.

After customary greetings had been exchanged we asked the lady to come and see us some time at Nakamte since her husband as an officer often stays there. "Oh, no", she said, "I am not allowed to go about or travel, My husband and my sons see the world, but I . . .no!" . . . . This is a true picture of the wealthier women in Galla country four or five years ago.

Two years later when we again passed through Ghimbi, we sent this our friend a messenger to ask when we could come and see her. "Never you mind, I'll come to the camp and see you", was her answer. What a change! And what had brought it about?

Owing to old evil customs such as polygamy, etc., real home life in a Christian sense did not exist among the Gallas.

Our dear friend, the late Governor of the province Leka-Wallega noticing the difference between the Galla homes and ours at the mission station, reacted against the evils rampant among his own tribe. Not long before his death he got properly married to his wife. According to Abyssinian custom this consists in man and wife partaking together of the Holy Communion. In this manner an Abyssinian marriage is made undissolvable.

This done the Governor called together his sub-chiefs and officers and spoke to them about this, thus concluding: "Formerly you followed my example when I was doing the wrong thing. Now I want you to follow me also when I set you a good example and want to do what I have seen to be the will of God."

The Governor's wife now moved from the women's compartment and lived with her husband in his own house.

By and by we came to know this dear little lady. She is a princess from Amfillo near Sayo. She has a very fair complexion and is a real beauty only about twenty-two years old. Her name is Askale Mariam. She knows to read and write her own language.

When my husband and myself came back from our furlough in Sweden at the end of last year Woisero Askale Mariam's health was not the best. The doctor was called in to see her. He found nothing really seriously

wrong with her except that she was getting anaemic because of always sitting still in the house and he told her so. She needed to get out for walks and rides and have something to do in the house. Her answer to this suggestion was: "Oh, I should like this very much, but I am not allowed. But maybe, doctor, if you ask my step-son the young Governor, I may get permission to go out". This my husband promised to do.

When we ladies from the mission a few days later came to see Woisero Askale Mariam, we asked her to come and see us at the mission some time. We also proposed to her, that she might learn to do some needle work. "But who will teach me?" she asked. Our school teacher Miss Skold promised to come once or twice a week if the Woisero so wanted. She was just delighted at this and wanted to begin right off.

Now Miss Skold goes to the "Ghibi" the Governor's palace and teaches not only Woisero Askale Mariam but also some other women there. They have already made a pair of stockings each, articles appreciated by them for the rainy season, as they all dress in boots.

Miss Skold also shows them a Bible picture each time and tells them about it. It interests them immensely to look up the text for themselves in the Galla Bible. Another thing they like is when Miss Skold teaches them little Galla-songs out of our hymn book. What a change from their former zenana life!

A nice day last April, Woisero Askale Mariam had just got permission to come and see us. She was very happy but felt tired when she came, unaccustomed as she was to the half hour's ride. We had made our home as nice as possible with fresh flowers, clean table covers, etc. We had a nice tea table set.

With her were some other ladies from the Ghibi and lots of slave-women and men. These servants were placed on our veranda. We talked, looked over the house, listened to the gramophone and played with our baby Maja Greta. Woisero Askale Mariam has no children of her own but likes little babies very much. After tea we went through the garden and took a look at the grand view from our veranda. "So beautiful this country is. I never saw this view before. I never was further than to our church near to my house since I came to Nakamte as a bride", said Woisero Askale Mariam. Poor little lady!

When Miss Skold next came to Ghibi the women were talking of their visit. They spoke of curtains and pictures of flowers and our baby. They said: "When we now have seen what a nice and clean house you have, *we* want to have something like it by and by."

And about the garden! They very soon wrote and wanted seeds and plants so as to make a garden of their own. We have been at the Ghibi several times since to help and show them how to plan and plant. And lo and behold, there the grand ladies, that never used to do a thing for themselves are using delicate little hands to hoe and weed their garden. And good it is for them.

They just did what they saw us doing. The African woman understands an object lesson.

Pray with us for this work begun. Will you?

A SABBATH DAY'S DOINGS

By Mrs. Fred L. Russell

Sabbath Day again! How the week has sped past and how busy it has been and how little (seemingly) accomplished for the Lord! Like any of you homekeepers and Mothers my days seem to be full of ordinary duties all the week through, meals, mending, Carolyn's school lessons, gardening and all the extraordinary interuptions that come daily to keep these duties from being accomplished on schedule time.

Now the Sabbath day comes round again and ordinary things are laid aside as far as possible. We arise a bit earlier than usual so that the houseboy can get his work out of the way and be in time for the morning service. The Sabbath school is first, at 9:30. How lustily the people do sing the Psalms that are translated into their own tongue! The classes number four, children, women, Galla speaking men and Amharic speaking men. After Sabbath school one of the doctors or my husband preaches a sermon to the assembled crowd. Our attendance varies greatly with the weather, ranging from 90 to 165. It is comprised of servants, hospital helpers, patients, their visiting friends, people living nearby, old patients returning to listen, an occasional priest, a few Indians, Arabs and sometimes some Europeans besides the missionaries. A mixed group, but each with a great need which only the love of Jesus can supply.

After this service, a good while is taken up in greeting and visiting with old friends and welcoming the new, for personal questions are far from being impolite in the East, in fact they comprise the greatest share of any conversation. When all have departed it is time for the noon meal.

Before 3 o'clock we must be on our way to the service at the British Legation, a regular Church of England service, held for all Europeans in the city. Sometimes it seems an effort to bestir ourselves for it is over six miles to the Legation from the Mission, but we are so thankful to be under the protection of a Foreign Minister, who is a real living Christian and who practices his religion, that we are glad to help in the service.

It is about 5:30 p. m. by the time we return and then I have stories and songs with our own children while Mr. Russell takes the Brayco picture projector, with his homemade electric light generator (a bicycle set up and attached to a motorcycle light generator) run by the messenger boy who owns a real bicycle, to the wards in the Hospital. The patients can all see the picture stories of the life of the Savior, shining brightly on the white walls. Many who are too ill to listen carefully to the Word preached to them daily as they lie on their beds can see and remember these pictures.

After an evening lunch and prayers with the Hospital and House servants in their dormitory all the missionaries gather at one home and sing Psalms and have prayers together. It is a lovely time of each week and we sing with full hearts.

"Behold how pleasant and how good
That we one Lord confessing
Together dwell in brotherhood
Our Unity expressing."

For the doctors, nurses and other workers who spend the week in full time service for God's needy children out here, I suppose Sabbath isn't so different from other days, but for one kept rather closely to home duties it is indeed a day of blessed privilege. A busy day to be sure but even our Master went about on the Sabbath day doing good.

SUDAN

Mrs. D. S. Oyler, Editor

AN AFRICAN ROAD

By D. N. MacDiarmid

"What is an African road like?", is a question I have often been asked. An African road is of course, not a properly formed road at all, except in the cities and civilized regions. It is merely a native track, more or less adapted for general traffic. When the Government undertakes the administration of a new region, its first representatives naturally use the only routes that are available, which are the native tracks, a foot wide, leading from village to village. These tracks make no pretense of going straight from point to point, but wind to right and left, sometimes because of natural obstructions in the way, but more often for no apparent reason at all. Later on these paths are somewhat straightened out by orders of the government official in charge of the district, steep gradients are made easier, deep khors are either ramped or spanned by a rough wooden bridge, and the tracks are made wider. The native chiefs of the villages along the way then have different parts of the road assigned to them, and it is their business, often part of their tax, to keep the road free from weeds. At the end of every wet season all along the roads the passing traveller sees hundreds of natives with hoes, or merely pointed sticks, hoeing out the grass and clearing a track from ten to twenty feet wide. If motor or wagon traffic is expected, then there has to be much more work done, but in the interior parts of Africa the main road is merely a cleared and widened native track.

And how the road does wind! The traveller feels at times like a ship at sea, beating against a head wind; sometimes he feels the sun on his right hand, sometimes on his left; sometimes he seems to be heading for the southern end of the distant range of hills, sometimes to the north. But he comforts himself with the reflection that even native tracks eventually reach their destination.

In many places along the road in the Nuba Mountains are to be seen large stones placed up in trees. These were put up there by tired or timid travellers, and are a request to the sun to keep up a little longer, so that the destination may be reached before night-fall. Nuba men have often told me that they like bright daylight or complete darkness for travelling; moonlight or half-light is no good, as enemies can approach unseen and surprise the wayfaring man.

There is perhaps one kind of African road that is worse for the white man who is making a journey than the usual winding native track, and that is a dead straight one. There is, fortunately, only one such road at present in the Nuba Mountains Province, leading from Delami to Jebel Dair, and it is a most monotonous and heart-breaking one. There it stretches hour after hour for thirty miles or more, without varying from the straight line by even so much as a few feet in all that distance. There is not a single curve to break the monotony. The traveller can see his baggage animals toiling slowly on ahead, or more usually, far behind, for a whole day's march. Such a road can, of course, only be made by a government official, who has no native track to entice him to the right hand or the left.

A true native path, on the other hand, is full of surprises; one never knows what is around the next bend, and these changing vistas opening up before one every few miles break up very acceptably the monotony of a long day spent in the saddle.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

THE CHRISTIAN CONVENTION AT ABBOTTABAD

The second Indian Christian Convention of Abbottabad has come and gone, and left us the richer and the better for its blessed influence on our lives. Throughout the whole of the time the sense of God's presence was very real, many testified that they had never before had such a realization of God being in the midst.

The new First Church proved itself well adapted to such gatherings. Attendance over last year was almost doubled. There was a marked increase in missionaries from all missions north of the Jhelum river. One special feature was the attendance of Mohammedan converts who were given an opportunity to discuss from their standpoint the Church's Relation to New Converts. Sometimes perhaps it was more interesting than profitable but we felt the air was cleared and some things made plain that had been misunderstood and that on the whole it was profitable.

We follow the plan of the Sialkot Convention and Indians and Europeans have their meals together, which tends to closer fellowship. The ladies from the Danish Hospital in Mardan, 150 miles away, did a neighborly deed in undertaking the entertainment for us. Rev. H. E. Anderson of the Presbyterian Mission in Saharanpur was the Chairman, Rev. J. C. Heinrich the Corresponding Secretary. It was unanimously agreed that the Conference filled a real need and should be continued.

DISTURBANCES

The Hindus on this frontier have been having a bad time; it is Mohammedan territory of course, but for many generations a certain number of Hindus have been permitted to live here and act as money lenders, bankers, shop keepers, etc. At first they are made to wear red trousers or a red head dress to advertise their inferiority to their Pathan lords. Most of these Hindus speak Pashtu and have sunk their roots deep in the border homes they have established.

Some months ago a Mullah, after performing the Haj, on his way back to Afghanistan, passed through the Khyber; the sight of these Hindus, or the tales he had heard down in India of Hindu attacks on the Prophet's memory, roused his ire. He addressed large audiences of Mohammedans exhorting them to bring the Hindus back to the level of serfdom, make them wear red *pagri*, ride on the pack saddle, etc. His addresses aroused enthusiasm, possibly because they saw not only an opportunity of showing their devotion to the Faith but of banishing the inconvenient creditors and looting the property left behind.

There had been a local understanding with the Hindus that they must disassociate themselves from all scurrilous attacks on the Prophet; now they were given a week's notice to leave the territory. One group, in panic, at once loaded up their belongings on a lorry and started, but this did not suit the Mohammedans and a group of young hot heads attacked them and severly injured one of them and looted their possessions; the arrival of a British officer broke up the attack, the injured man was removed to the hospital and the goods restored. But the disaffection spread all over the Frontier and the Hindus had to flee to save their lives and much property was sacrificed.

The Hindus are now trying to force the Government to promise them protection. This might lead to many complications and the Administration is probably well advised to let matters take their course at present. The Mohammedans are really at a loss

without the commercial talents of the Hindus and were easily persuaded to guarantee them safety if they will return, but so far they have not been willing to do so.

The engagement is announced of Miss Viola Nourse and Mr. Clifford, of a Ceylon Mission. The wedding will be celebrated shortly. All good wishes to the happy couple.

THE EMANCIPATION OF INDIAN WOMEN

By Miss Mary J. Campbell, President of National W. C. T. U. of India.

Under the auspices of the Ladies Branch of the Southern India Brahmo Somaj a public meeting was recently held in Georgetown, Madras, when Dr. Muthulakshmi Reddy, Mrs. Chatopadhyaya and others spoke on the urgent needs of Indian women and the measure for the suppression of immoral traffic in women. The *Hindu,* a leading Madras daily, gives a fine report of this important gathering.

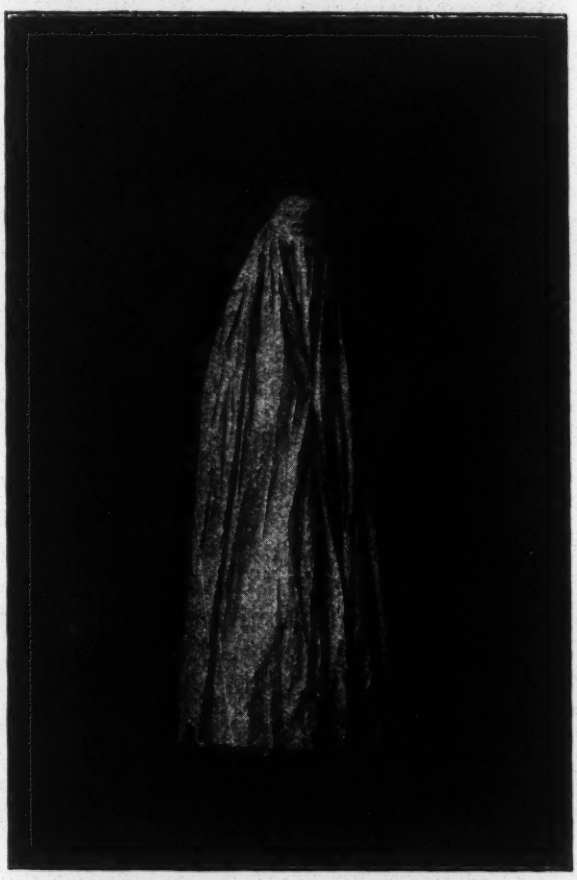
Dr. Muthulakshmi Reddy in proposing Sir Sankaran Nair to the chair, said that he was a champion of the women's cause. "That day they were going to give expression to their many wants and grievances and to claim freedom, equality and the exaction of just and equal laws for both sexes."

Continuing she said, still addressing the chair,"Your joy must be great indeed at the very rapid progress of the women's movement in India, and at the sight of so many of your daughters assembled here today who are taking their rightful places in the various public bodies as members of councils, of municipalities, district boards, as honourable magistrates and on the senate.

We are grateful for the many concessions granted us, but the victory is not complete."

"We women of India, particularly Hindu women, have yet to sweep away all those ancient superstitious customs and laws that hamper women's free development. In such an up-hill task we do need the active support of great men like yourself."

The chairman confined his remarks largely to the consideration of the subject of dedication of young girls to the temples to lead afterwards a life of shame. He denounced this evil in plain terms. Women were pressing



"Burka" Dress of a Shut-in Woman

for political power which would enable them to send to councils only those who would support their cause. It was to the revolt of the women all over the world that the emancipation of Indian women was due.

Mrs. Chatopadhaya speaking about the Age of Consent Bill said "People would be shocked to hear that in this country there were about one thousand widows below the age of one year. Nobody dared to make a protest against such a condition, while every body was against Miss Mayo's book, which contains such statements.

Mrs. Cousins stated that they stood and worked for a great ideal, the ideal of an equal standard for men and women throughout the world.

The condition of one section of Indian women was scandalous. Nowhere in the world had she heard of such a system of dedicating young girls to the temples. She had heard of commercialized vice, but not of sanctified vice.

The question of immoral traffic in women was an international one and the League of Nations was trying to solve the problem.

If the program was to succeed the licensed houses must be closed. It was a great task and she hoped the public and Government would give entire support to the movement.

"MOTHER INDIA"

Katherine Mayo's Book, Reviewed by Jennie Logue Campbell, Monmouth, Ill.

In our magazine literature of the present day we hear much of the depth of Indian philosophy; the beauty of its thoughts, and the high ideals which it presents. We are assured that it is only narrowness of mind which would fail to recognize the ideas which lie at the base of the Hindu religion. Poets like Rabindranath Tagore are welcomed and flattered, and their rosy views of Hindu life accepted as true.

This remarkable book, "Mother India" is the record of the findings of Miss Katherine Mayo, an American lady who spent 1925 and 1926 in India. She traveled the country from north to south interviewing Indians of every caste, from the highest to the lowest, including Mr. Ghandi. She talked with English and American nurses in hospitals, with physicians, and with British officials. If Christian missionaries were consulted, she does not say so. This book is the result of these interviews and of her own observation. In a sense it contains nothing new. But perhaps the fact that she does not write from the missionary standpoint may make it more convincing to some minds.

The first part of the book treats of child marriage which Miss Mayo thinks lies at the root of India's misery. "The poverty, sickness and ignorance rest upon a physical basis." Girls of eight to fourteen become mothers. Not only does this mean unspeakable misery to the child wife, but she cannot give to her offspring a strong constitution. They are "physical bankrupts of a bankrupt stock". Child marriage has been much discussed but nothing definite has been done. "Early to marry and early to die", is the motto of Indians.

In confinement cases the mother is given over to the care of women whose ignorance of sanitary conditions is matched only by their cruelty and superstition. This is true not only of the families of the lower castes but men who have studied in European universities permit their wives to suffer in this way.

The girl is an unwelcome liability in a family. Said a prosperous Hindu to Miss Mayo, "I have had twelve children ten of them girls, who naturally did not live. The boys I preserved". The girl must be married at an early age or she becomes an outcast. If married, she must, according to the Hindu sacred books, look upon her husband as "an earthly god", though he may be physically, morally and spiritually deficient.

So far as culture is concerned less than two percent of the women of British India can write a letter or read its answer. This too, is part of the religious teaching that no woman shall be allowed to come under any influence out side the family. So no system of school or college education can be made to suit their requirements. In all the higher schools of India, the women students number only 961.

The lot of the Hindu widow is unspeakably hard. No matter if her

husband is a man of fifty or more, and she a mere child, her widowhood is supposed to be a punishment for some sin committed in a previous state of existence, and she must suffer for it. Her head must be shaven, she must wear coarse dress and no ornaments. She is a drudge, a slave, and the most repulsive tasks are laid upon her. Those who speak to her may do it in terms of the utmost contempt. There are more than twenty-six million widows in India. Many of them mere children, yet condemned to the widow's unhappy lot.

The caste system is interwoven into all the life of India. To the Brahmin all lower castes must be subservient. Every event of life, birth, marriage or death, furnishes an occasion of tribute to the Brahmin. Below all caste are the outcastes or untouchables. Every indignity is heaped upon them. They may not enter a Hindu temple. They may not draw water from the public wells. Their shadow polutes any path upon which it falls. This untouchability is an essential part of the Hindu religion. Forbidden honest work, some of these outcastes have become criminals. But banned from all rightful opportunities many of them have begun to look up, and to have a sense of manhood. Christianity sets them free from the bonds of caste. It is said that the converts to Christianity from the untouchables, in the third generation are the hope of India.

The untouchables realize that the British and the Christian missionaries are their friends. During the height of the agitation for self-government, the Prince of Wales visited India. It is pathetic to read how in the various cities the untouchables in tumultuous crowds gathered around his car, shouting "Behold our King". They recognized in him the representative of the only power that had given them hope.

One would suppose that in India whose religion teaches that all life is sacred, the kind treatment of animals would be assured. Exactly the opposite is true. Scarcely any part of the book is more pitiful than that which tells of the treatment of cats and dogs and of the water buffalo, and even of the sacred cow. Hospitals, indeed, are provided for the cows, but they are mere skeletons. They may not be killed but they are starved and often permitted to die of thirst. No matter if an animal is in extreme suffering, it must not be killed to put it out of misery. Even a rabid dog may not be killed. All this in the name of religion.

The latter part of the book gives a brief sketch of the history of India. There is also a chapter treating of the fearfully unsanitary conditions of the cities and towns, illustrated especially by the Holy City of Benares beautiful to outward appearance, but unspeakable in its filth and degradation.

This is a brief sketch of a remarkable book. As said above, it is not written from a missionary standpoint. Miss Mayo may or may not be a Christian though her few references to missions are of a favorable character. She believes that the British government is doing all that it can to advance the material welfare of the people of India. She does not suggest any remedy for the state of things which she so vividly describes. But the Christian reader will feel that the overwhelming need is that the gospel of the grace of God should permeate, more and more, the minds and hearts of India's people, bringing with it the blessings of Christian civilization.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

A Happy New Year to All

* * *

PRESBYTERIAL GOALS

We have received replies from nearly one third of our Presbyterial Literature Secretaries, in regard to the Presbyterial Goals for subscriptions to the *Womens Missionary Magazine*. These goals are as follows:

Presbyterial	Goal	Presbyterial	Goal
Allegheny	1000	Los Angeles	500
Chartiers	700	Monongahela	1800
Conemaugh	400	Muskingum	418
*College Springs	300	Omaha	130
Delaware	350	Philadelphia	500
Hudson	200	San Francisco	175
Idaho	100	Steubenville	325
Lake	600	Xenia	500

(*) Incomplete Report.

Keokuk made an attempt to have a meeting of the Executive Committee, but owing to bad weather did not have a full meeting. They were unable to set a goal but hope to make an increase. Des Moines Presbyterial has set a goal "A Magazine in Every Home".

In every case these goals represent an increase over last year's subscriptions. These increases run from fifty to seven hundred each. The total increase in subscriptions, if these goals are realized in these presbyteries, will be about 2400.

We hope to hear from every presbyterial before our annual convention in Buffalo, N. Y. in June 1928.

* * *

THE RELATIVE PLACE OF WOMEN IN THE CHURCH IN THE UNITED STATES

Tentative Report of the Joint Committee appointed by the Council of Women of Home Missions, the Federation of Woman's Boards of Foreign Missions of N. A. and the Federal Council of Churches of Christ in America, to study the place of women's organized work in the church.

In order to discover the place of women in the church, ten questionnaires were sent out to representative people in all the Protestant denominations in the United States.

The 22 largest bodies were taken for an intimate study of conditions, and from these, very interesting facts have been tabulated.

The information covers the place women occupy in these different denominations, as laymen, ministers, pastors' assistants, directors of religious education, choristers and leaders of missionary organizations.

The last chapter deals with the "relative valuation" of women's place in the church and points out the new fields of religious activities which they have entered.

This booklet may be obtained from Council of Women for Home Missions, 105 East 22nd St. New York, N. Y. Price 25c.

I WAS WONDERING
ABOUT MAGAZINE SUBSCRIPTIONS

And I have been
doing some figuring.

* * *

I wonder how many new brides there
are in the U. P. Church
in one year.

* * *

How many "bridal subscriptions"
would we have if every society
would do as
Santa Ana, California
does—present a year's subscription
to the **Womens Missionary Magazine**
to every new bride in the congregation?

* * *

What if every society would
reach the standard of
Wilmerding, Pa.,
where every member is a subscriber!

* * *

According to the Statistical Report
there are 36,286 members of
Women's and Young Women's
societies.

* * *

It is plain that if every member
were a subscriber we would have
36,286 subscribers.

* * *

How many would we have if every
society tried the plan of
Central Falls, R. I.
and raised a fund and placed a
Magazine in the home of every
member?

* * *

The answer is the same—
36,286.

* * *

How many would we have if
every society reached the
standard of
Kimbolton, Ohio,
where they have two more
subscribers than members?

* * *

Again I consult the
Statistical Report.
There are 36,286 members.
There are 1315 societies.
If each society had two more
subscribers than members,
then there would be
1315 times 2 or 2630 extra
subscribers
36,286 plus 2630 equals 38,916.

* * *

But what if every society would
reach the standard of
Clifton, Ohio
and place a Magazine in every
home in the congregation!

* * *

That is quite beyond me.
Who can figure it out?

* * *

BREAKING DOWN BARRIERS
World Day of Prayer, February 24, 1928.

Our theme for the World Day of Prayer, February 24, 1928 is so specific and of such consequence that we are compelled to face its implications. We dare not pray for the *breaking down of barriers* unless we are willing to do all that we can to make possible an answer to our own prayers. What an adventure for most of us! It is an adventure which will appeal particularly to our girls and young women who are eager for daring experiments in world friendship.

If you who read this message are living in a community where the Day has not been observed, will you not consult with women of other churches and plan to share in this blessed fellowship on February 24, 1928? All supplies may be secured from the Mission Board headquarters of your own denomination and should be ordered *early*—NOW. *A special program has been issued entitled "Breaking Down Barriers" ($1.75 per 100) A sheet of suggestions is sent free with each order for programs. A "Call to Prayer" including a daily Cycle of Prayer is issued free and should be circulated immediately. The Retreat, "Toward Power in Service" (10 cents each), is a very heart-searching service and may be used as preparatory to the main service. Day of Prayer seals similar to Red Cross seals have been issued ($1.75 per 1000, 25 cents per 100.) Use these in all your correspondence and thus help to promote the Day.

* See Literature Department. p. 379.

Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

A HAPPY NEW YEAR TO YOU

New mercies, new blessings, new light on the way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New lights of His countenance full and unpriced:
All this be the joy of thy new life in Christ!

—*F. R. Havergal.*

.. OUR NEW THANK-OFFERING YEAR

We have crossed the threshold of another year. God has continued our lives and has crowned the passing year with His goodness and tender mercies. He has been our strength through the dark days and in the sunshine as well. His blessings were given us during each of the days of nineteen hundred and twenty-seven. As we review the blessings of the past year we find it is impossible for us to count them.

In the closing months of the year we expressed our gratitude by our thank-offerings. We have presented our fortieth Thank-Offering. The books of 1927 are closed. As we stand at the portal of the opening year and look back on His mercies to us, we each feel that we have not adequately expressed our gratitude to Him. We are now in a new year. He is giving us another opportunity of service for Him. May we enter the privileges of this year with greater love and devotion for Him and for His work. May we be more willing to give Him first place in our plans. As we enter the new year may it be with the prayer

"Another year is dawning!
Dear Master let it be,
In working or in waiting,
Another year with Thee.
Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.
Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.
Another year is dawning,
Dear Master let it be,
On earth, or else in heaven,
Another year for Thee!"

HOW TO SETTLE THE MISSIONARY PROBLEM

If God's people would lose sight for a time, of missionary organizations and every human agency, and would get one clear vision of Jesus Christ—then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply *to treat Jesus Christ right.* I submit to you the question: Is it right to receive the eternal life from those sacred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? *The crumbs that fall from your laden table are not enough*; They will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. *You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.*

—Willis R. Hotchkiss.

Life Members

SENIOR LIFE MEMBERS

$25.00 each

Beginning Nov. 1, Ending Dec. 1, 1927

49. Margaret McClellan, Olathe, Kans. By Rev. and Mrs. J. A. Monteith.
50. Mrs. Mary Braden, Kansas City, Mo. By a friend.
51. Viola McMillan, Kansas City, Mo. By a friend.
52. Mrs. Isabel Montgomery, Coin, Iowa, By W. M. S.
53. Mrs. W. F. Marshall, Tarkio, Mo.
54. Grace Elizabeth Giffen, Tarkio, Mo. By her mother, Mrs. M. B. Giffen.
55. Mrs. James C. Lamont, Thompsonville, Conn. By her husband.
56. Mrs. E. S. Livingston, Columbus, Ohio. By Mrs. J. O. Welch.
57. Mrs. Mary J. Adams, Columbus, Ohio.
58. Mrs. H. W. Floreth, Columbus, Ohio.
59. Mrs. Clara B. Rogers, Columbus, Ohio. By Mrs. J. A. McClure and Mrs. Margaret Sebring.
60. Mrs. Etta Dunlop, Columbus, Ohio.
61. Mrs. Edward L. Litter, Columbus, Ohio. By her husband.
62. Mrs. David Foster, Springfield, Ohio. By a friend, 1st Springfield.
63. Mrs. Nettie Frazier, Springfield, Ohio. By a friend 1st Springfield.
64. Mrs. Jennie Ervin, Xenia, Ohio. By a friend, 1st Xenia.
65. Mrs. Mary Bradford, Xenia, Ohio. By a friend 1st Xenia.
66. Miss Mary Turner, Xenia, Ohio. By a friend 1st Xenia.
67. Eunice Graham, Columbus, Ohio. By Evening Group, 1st Columbus.
68. Mrs. L. W. Landenberger, Columbus, Ohio. By Evening Group, 1st Columbus.
69. Caroline Graham, Columbus, Ohio. By Mrs. Robert Livingston.
70. Doris Graham, Columbus, Ohio. By Mrs. Robert Livingston.
71. Helen Reed, Columbus, Ohio. By Mrs. Robert Livingston.
72. Grace Graham, Columbus, Ohio. By Mrs. Robert Livingston.
73. Marian Pixley, Columbus, Ohio. By Class No. 13.
74. Mrs. Catherine Miller, Columbus, Ohio. By Mr. and Mrs. Josiah Livingston.
75. Lucille Thorne, Columbus, Ohio. By Dr. and Mrs. L. A. Jackson.
76. Mrs. Anna Bradfute, Columbus, Ohio. By Mrs. Mary Krickenberger.
77. Mrs. Dollie White, Columbus, Ohio. By her husband, Homer White.
78. Mrs. Hattie Connett, Columbus, Ohio. By daughter, Louise.
79. Mrs. Elizabeth Nesbitt, Columbus, Ohio. By son, Rev. E. M. Nesbitt.
80. Mrs. Jennie Stewart, Xenia, Ohio. By Executive of W. M. S., 2nd. Xenia, O.

81. Mrs. J. Hoy McElhinney, McKees Rocks, Pa. By Willing Workers' Bible Class of Union Church.
82. Mrs. Sophia P. Baumann, In Memoriam. By Katherine Baumann, Pittsburgh.
83. Mrs. Stewart C. Cruickshank, Providence, R. I. By her husband.
84. Mrs. David R. Martin, Providence, R. I. By the W. M. S.
85. Mrs. Emma Ryan, Pittsburgh, Pa. By Ladies' Missionary and Aid Society of McNaugher Memorial Church, N. S.
86. Mrs. Lou Bear, Kansas City, Kans. By W. M. S. of Kansas City, Kans.
87. Margaret Campbell, Boston, Mass. By Ebenezer Class.
88. Mrs. D. W. Mac Leod, Boston, Mass. By the Mac Leod Class.
89. Christine Patterson, Boston, Mass. By the Mac Leod Class.
90. Mrs. William Augustus, Boston, Mass. By Mrs. Anna E. Stoddard.
91. Mrs. Murdoch Kerr, Boston, Mass. By friends.
92. Mrs. John Morrison, Boston, Mass. By friends.
93. Mrs. John Campbell, Boston, Mass. By friends.
94. Mrs. Sardis H. Kistler, McKeesport, Pa. By her husband.
95. Mrs. Theodore E. Schoeller, McKeesport, Pa. By her husband.
96. Mrs. Wm. Adams, McKeesport, Pa. By her sister, Mrs. John S. Pollock.
97. Mary B. Gray, Cambridge, N. Y. By a friend.
98. Mrs. Martha Ashton, Cambridge, N. Y. By a friend.
99. Mrs. Florence D. Edie, Cambridge, N. Y. By a friend.
100. Clara A. Hanna, Fresno, Calif. By Riverside W. M. S.
101. Mrs. Ella R. Thompson, Riverside, Calif. By her daughter, Harriet.
102. Mrs. Kate C. Cline, Pasadena, Calif. By Misses Cynthia and Rosa Wilson.
103. Mrs. Melvina C. Hollingsworth, Pasadena, Calif. In memory of her sister, Mrs. J. W. Ashwood. By a few of Mrs. Ashwood's friends.
104. Mrs. Maude Reynard, Beaumont, Cal.
105. Mrs. W. A. Guthrie, Long Beach, Cal. By Mrs. Catherine K. Morrison.
106. Mrs. Magdalena McClellan, Long Beach, Calif. By Letitia Hood.
107. Mrs. W. H. McHenry, Artesia, Calif. By her brother Richard Clifton, in memory of their mother.
108. Mrs. Violet L. Zigler, Long Beach, Calif. By her brother, Richard Clifton, in memory of their mother.
109. Mrs. Lilian Clifton Laughead, Long Beach, Calif. By her brother, Richard Clifton, in memory of their mother.
110. Mrs. T. Thompson, Pasadena, Calif. By her daughters, Dorothy M. Thompson Reeder, and Elsie K. Thompson.
111. Mrs. Chas. Smith, Los Angeles, Calif. By Alice Woods.
112. Mrs. J. B. Stewart, Santa Ana, Calif. By her husband.
113. Mrs. Ella Lockhart, Santa Ana, Calif. By a friend.
114. Ethel Collins, Santa Ana, Calif. By her mother and sister.
115. Mrs. Leslie Pattison, Indiana, Pa. By Mrs. Archie Mabon.
116. Mrs. Albert Calhoun, Indiana, Pa. By Mrs. Archie Mabon.
117. Mrs. N. J. Hanna (In Memoriam) By Miss I. M. Hanna, New Wilmington, Pa.
118. Elizabeth J. McClain, New Wilmington, Pa. By W. M. S.
119. Mrs. Cyrus Vance, New Wilmington, Pa. By Mrs. Anna Crawford.
120. May Bell Gates, Pittsburgh, Pa. By a friend.
121. Mrs. Charlotte Logan, Avalon, Pa. By a friend.
122. Mrs. Almeda F. Curtin, Springdale, Pa. In memory of her Mother, Mrs. Margaret Mellon.
123. Mrs. Wallace J. Downs, Rawalpindi, India, By Mrs. Edward Fried.
124. Nan Rodney, Bellevue, Pa. By a friend.

LIFE DIRECTORSHIPS

$300.00 Each.

ACTIVE ROLL

44. Helen T. Brown, Pittsburgh, Pa.
45. Mrs. James S. Huey, Pittsburgh, Pa. By her husband.
46. Mrs. Charles M. Neeld, Pittsburgh, Pa. By her husband.

MEMORIAL ROLL

40. Mrs. Charlotte Miller. By her son, J. A. Miller, Indiana, Pa.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

1903 1928
Anniversary Year

NEW YOUNG WOMEN'S SOCIETIES

We are glad to announce the names of some more new societies:

1st Cedar Rapids B. Y. Missionary Society in Cedar Rapids Presbyterial reports seven members. Mrs. W. J. Koningsmark is president.

Arkansas Valley Presbyterial has a new organization in the Y. W. M. S. of Pretty Prairie. There are twenty members, Marian Dinsmore being president.

The Cadiz Gertrude Jamieson of which Tracy Cooke is president has twenty-five members. This is in Wheeling Presbyterial.

Eleven young women of Ft. Morgan church, Colorado Presbyterial, have formed an organization called the Young Women's Missionary Society. Miss Mary Work is the president. The former society of young women continues under a new name, the Margaret Work Circle.

May all these societies fulfill their mission here, striving to *know what their work is* and doing it to the best of their knowledge. May they and all the societies of young women realize this statement: "Without me ye can do nothing".—Jesus' own words in John 15.

IS IT TRUE?

Sometimes one is inclined to feel that *some* of our young women's societies *do not read* the *pages* in the *Magazine devoted* to their *work*. If they did, not one but would try to do something towards supporting the Special which includes work both at home and abroad. The last report received of the standing of the Special fund was that $918.50 are in hand. It is not long until March 31! Keep in mind the amount asked for $8,630. The average asked of societies is $1.00 per member, not the *full price* of a *Pittsburgh morning paper* for *one day each week* of the year!! Is that asking too much? Nor is it more *per week*— even a little less—than the *two-cent stamp* you paste on a letter or a post card!!

THE PENNANT

Will not some presbyterial conscientiously seeking to fulfill the requirements for this pennant please report for publication—or private use if you prefer—just how many points of the ten you have already earned. This may be a help to some other presbyterials, a sort of challenge.

All pennant reports should be sent in very promptly—by the last day of March or not *later* than *April* 5 so that plenty of time may be given for *possible* needed correspondence.

"TWO WAYS"

Man is a creature of choice. Since he has a will he may take his own way. He may go forward or backward, up or down. He may do right or wrong. The difference between the finish of these two ways is the difference between light and darkness, happiness and misery, hope and

hopelessness. And so the comparison might go on.

A teacher once told his class of boys of two ways to act in the presence of life's problems, either to *face* them or *dodge* them. Facers or dogers, which are you? In this decision rests life's success or failure; its usefulness or uselessness.

Unselfish service and the financial call are likely to separate the *facers* from the *dodgers*. "With one consent they began to make excuse". This was in Bible times, but the times today are not so different from those of long ago.

A young woman told of an older woman who is always "putting up a poor mouth". To hear her talk you would be sure that she and her husband were in "poverty row." The truth is that the woman holds and has held for years a salaried position. Her husband carries a salary of $6000 or more a year, living for the most part at the expense of the company. Yet this woman feels "pinched". She is a dodger. That's her trouble. She is trying to evade her duty to others and God. Is she in the Sapphira class? She pretends to have not when she has! Facers or dodgers? No doubt those who read these lines belong to the former. Most people who find time to read church or missionary literature are doers and face responsibility squarely and honestly. But you may have a friend who fills her time so full of housely or social duties that she is not free to work in the name of the church or her agencies. She is dodging behind her housewifely duties or her neighbors and friends.

Some mothers hide behind their children, desiring to be home when they come home from school! This is a laudable purpose worthy of putting into effect. But those same mothers can leave home even until 5 or 5:30 in order to attend a bargain sale or the community club or other select social affair. A mother of all people—needs to set a good example before her children. If she shows lack of interest in church and mission activities, what can you expect of the children? If a mother dodges her responsibility, she may chill the whole future of a loved daughter or son.

Not only are mothers sometimes guilty of dodging, but many other women and young women seem to seek to avoid being out-and-out helpful in the service of the Master. May we face the facts and learn which we are,—*facers or dodgers.*

To the faithful comes "Well done!"
To the dodger————what?

Methods

New Programs are still coming in. These are for your help and interest.

The Florence Jones Circle of 1st Wilkinsburg church has a very suggestive program. It is hand-made in circle shape with the black covers edged in yellow and the booklet tied with yellow ribbon. On the front cover is the picture of Miss Florence Jones, a nurse in India. Her initials complete the cover design.

The pages are typed, every necessary item from order of business to names and addresses of members is found within the covers. Different phases of missions constitute the themes for the several meetings. Write Miss Etta Mae Beech, 1026 Rebecca Ave., Wilkinsburg for further information.

Mrs. B. L. Walter, Lenox, Iowa has sent a program from the Aulora McIntyre society. It is also handmade, its pages being done in pen and ink. The names of the members with a country or station after each name appear on a front page. Presumably each member is responsible for news

from her special field when the roll is called. The program is full of variety, even the "families" to be considered as a feature one month.

The Y. W. M. S. of 1st McDonald, Pa. church sends in a very full program. A few of the items are here mentioned. It explains quite fully on two pages what are the financial obligations of the society; on another are recommendations relative to the well-being of the society. Another feature is the "Group system", each member of the membership committee being responsible for the attendance of an assigned group at regular meetings. The "Missionary Creed" occupies a page. One of the program committee is Miss Lou George. If you wish to know more fully, she will be glad to answer you.

The correspondent from the Coraopolis Y. W. M. S., Miss Mary E. McDonald, 1605 Frick Building, Pittsburgh, Pa. says their "meetings have been 'perfectly splendid', well attended, and the programs have been most interesting."

Stewardship, Home Mission Night, Men's Meeting, were some of the features. The "Thank-Offering *boxes*" were specially invited to the November meeting.

These programs as well as ones previously received will be found in the collection in the Literature Department at 904 Publication Building, Pittsburgh, Pa.

College Springs Presbyterial had an hour of conference for its young women's societies. Those present were pleased to have a report direct from the Pittsburg Convention Conference hour brought by a delegate, Mrs. Andrews of Red Oak. The gathering then resolved itself into a discussion group, in which ways for betterment were discussed. Some of these related to earning money, making attractive and interesting meetings and increasing membership and pledges. That the hour was considered worthwhile is evidenced by the fact that they are planning to have an all-day meeting, possibly in the summer. They go on the principle that "if a little is good, more is better."

The new secretary of Young Women, Mrs. Lester Andrew of Red Oak, Iowa, may be able to tell you if any of the hopes of the societies are being realized.

Another Item we should not pass is that the retiring Y. W. secretary, Mrs. B. L. Walter of Lenox, Iowa, was so interested in the work that she took time after her term of office was fulfilled to report the above matter. College Springs should have several new Y. W. societies this year in view of the interest among its young people.

Mrs. Geneva M. McIlvaine of the Brookline, Pittsburgh, Y. W. Society has kindly sent in the following plan for promoting interest, securing funds and gaining new members:

"We divided our Society into six groups of sixteen members each. This division was made on the basis of residence which brings the members of a group as near together as possible. A chairman was appointed as head over each group. Each chairman is expected to entertain her group at a tea in her home. At these teas a silver offering is received for the Contingent Fund of the Society. This first tea enables the members of the group to become acquainted. Each group is advised to invite prospective members to the tea. The chairman is also responsible for appointing four members of her group each month to make calls within her district. At the regular meeting of the Society these chairmen report to the General Chairman the number of new members received and the number of calls made. These reports awaken some rivalry among the various groups.

At the second tea one group is hostess to another group; for example, Group A entertains Group B.

These teas are so scheduled that during the course of the year each group meets once with each of the other groups. All members of the Society thus have the opportunity of meeting and becoming acquainted in a social way.

I am happy to say that this arrangement is working out satisfactorily."

Mrs. McIlvaine's address is 933 Fordham Street, South Hills Branch, Pittsburgh, Pa.

A MESSAGE FROM ABYSSINIA

We are glad to have a word for our readers from Miss Bayne. You will enjoy her story.

The American Mission,
Gorei, Abyssinia.
September 29, 1927

My Dear Miss Little:

I have never contributed to your department, and when I remember the many interesting things all about us I am ashamed that I keep so much to myself and share so little. I am sending this wee story. It is only another experience from our prayers at the hospital. How glad I am to have this poor, simple minded man in this old hut alone, that I may talk and pray with him in just the simple way he must be taught! I am persuaded that he will wholeheartedly lend his ear to the word of God.

"How do I know, has anyone told me?"

An old Galla man traveled ten days through the rain and mud to Gorei that he might be operated upon by our good doctor here. The day he arrived at the clinic, he was told that he could not be admitted for another week or ten days because the hospital was full. That night he slept on a bench on the clinic veranda, so of course was among the first to appear for clinic the next day. Again he made a plea that he wanted a place in which he might live until he could be operated on, because he had no friends in this part of the country and could not go back home. He and a friend were admitted to an old hut on the compound, used as a hospital kitchen.

Last night I asked him why he came so far from home for his operation when a good Swedish Doctor lives near his village. He said, "I was told not to go to that doctor, because, when he operates on people, he first makes them die, then, after operations, he has a servant who calls the people back to life again"! I do not know whether he did not trust the servant to call him or whether he just didn't understand the use of an ether anesthesia, but I believe the latter might be true. We argued long about his coming here and then he said, "I have a sister living about two days from Gorei and I had to come to her to get the money to pay for my operation"! In answer to this, I asked him how he crossed the river near his sister's village. The Galla people offer gifts along the way to the mountains and trees and especially do they remember this river and bring a gift when they must cross it. He said, "I had no gift, but I promised the river that if it let me across in safety, and I came here and this doctor helped me, then when I go back I will give the river a chicken!" More conversation allowed me to see that he knew absolutely nothing about God and that his mind was more than crowded with Galla superstitions. I asked him where God lives and he only laughed and said, "How do I know, has anyone told me?"

This opened the way, and I told him that if he would believe what I would tell him and try to do the things I told him, I would tell him something every night that would make him wise and happy; something that if he believed, he would never, never have to give another chicken to the rivers; never, never have to leave another offering at the foot of a mountain or bow before another holy tree. This pleased the old man very much, and he bowed low and

kissed the ground where I was standing. Then I asked him to make a promise to me and he agreed that he would. Then I said, "You must promise me that you will not give the chicken to the river when you go home, but when you reach the river you will sit right down on the shore and eat the chicken yourself." This was better than he had expected so again he was down on the ground.

After prayers I asked our clinic boy, if he knew how many men lived in Gorei, who had a mind like this man. He answered, "Oh, there are hundreds!" Hundreds of men living in Gorei with souls killed through superstition, and no servant has called them back to life again! God has said, "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." They shall call on my name, and I will hear them; I will say, "It is my people"; and they shall say, "Jehovah is my God."

Very Sincerely,
Viola Bayne.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The latest word from India is that Dr. Hunsberger and Miss Stauffer are both making good recoveries.

The estimates for the year beginning June, 1928, have been received but have not yet been acted on. The typewritten copy of the Minutes of the Annual Meeting have also been received and read. One item of interest to the readers of the Magazine is the fact that almost all of the plot that India was trying to buy for the new site for the Memorial Hospital in Sialkot has been bought. We have not yet had full particulars. Now we must all pray that the Lord will send the necessary money to erect the new hospital building. All who have written on the subject say that the site is very desirable. Dr. White says it is the best one she knows of for miles around Sialkot. The new building is needed, but we cannot sell the old site nor tear the building down until the new one is erected. We have no money. Let us therefore implore the Great Physician to send us the money in His own time.

A cable reports that Miss Florence Jones arrived in India. She was to have been accompanied on that long journey by the Rev. Mr. and Mrs. Crowe, but they were detained on account of his health for a time, therefore Miss Jones started without any United Presbyterian companions from New York. She writes that she had very pleasant companions all the way and a very pleasant journey. We are thankful that the prayers for her safety were answered and that she is back in the land she loves so well.

A letter from Miss Kate Hill just received states that the Government has increased the grant for the Mary B. Reid Memorial Hospital from one hundred rupees annually to one thousand rupees. We are sure you are all joining with us in gratitude for this grant of ten times the usual amount. There was also an indication that if she would let the proper parties know the cost of the improvements that she has lately built to the hospital there would be a grant of fifty percent of their costs. With that amount of money coming in, you who know Miss Hill will know that she has plans which will use every rupee of it to make the Mary B. Reid Memorial Hospital better and more suitable for the work than ever before.

A letter from Miss Ruth Warnock gives us the information that she will not be able to return for some time to India, as she is needed at home to take care of her parents. We, too,

regret the necessity, but agree with her that she is doing exactly right.

Mr. John Thompson, son of Dr. and Mrs. Scott Thompson of Egypt, has had to return to America, accompanied by his Mother, in order to undergo a very serious operation for ear trouble. When they were home on furlough he had an operation, which everyone thought was highly successful, as he made such a fine improvement and returned to Egypt evidently in such excellent condition. He has been examined by Dr. McKee of Columbia Hospital Staff who has diagnosed the case very fully and has agreed with the diagnosis made in Egypt that an operation is absolutely necessary. It will be all over before the readers of the Magazine get this information, but we are anxious to keep you thoroughly informed on everything.

As the readers of the Magazine know, Dr. Carrie Buchanan, of blessed memory, was the originator of child welfare work in Egypt. Perhaps nothing undertaken by the American Mission in that land has met with more universal favor among the better class of people than the child welfare work. It ought to be stated in passing that your Board does not contribute one penny for the expenses of this welfare work. It was commenced as an individual matter by Dr. Buchanan and no estimate has ever been granted. This seems to be a good thing, because the people in Egypt are contributing for its cost, except the salaries of the missionaries who may be in charge. Our Miss Jane Smith is in charge of the one in Cairo and is doing a magnificent work. Reed O. Brigham, Ph. D., M. D., of Toledo, Ohio, recently made a visit to Egypt, paying special attention to medical work. On his return he wrote a leaflet entitled, "Medical Science and Progress in Egypt", which contained such an interesting reference to Miss Smith's work that we asked his permission to quote from it in our Magazine. This he graciously allowed us to do, and I am therefore giving you the opportunity of reading the following extract which will give you the opinion of an expert on Miss Smith's work at the Child Welfare Center in Cairo.

"These Welfare Centers in Cairo are in charge of a nurse, Miss Jane Smith. They treat the eyes of 50 to 150 children and women a day and thus save many from blindness. These centers would look a little primitive compared with those of our District Nurses, but they use everything to its greatest efficiency. Not even a bandage is thrown away, but when taken off a child the child must take it home and wash it and bring it back to be used on her the next day if necessary. One child was brought in, two months old, and Miss Smith asked the mother about a bath for the baby, but the mother informed her that her husband would not allow her to give the child a bath until it was a year old. Those of us who visited the clinic saw one interesting little girl about four years old whom Miss Smith happened to see on the street the previous day, her mouth covered with flies and sores. She had been told to come to the clinic. She appeared the next morning with a clean dress on, but face unwashed. Her mouth was cleaned up and ointment applied to the sores, and she was sent off to return the next day. She left smiling and happy, and rejoined her wooden shoes which she had left at the door.

The children under a native teacher are given a kindergarten class while there. The mothers who bring the babies have a lesson with a native Bible teacher and then a lady shows them posters on feeding the baby, the danger of flies, the good results of cleanliness and fresh air and explains these to them.

There is no expensive equipment in these clinics. In the waiting room there is not a thing as the mothers and children sit on the floor. In the treatment room two or three

plain wooden benches and a plain wooden table. In one corner of the room Miss Smith has constructed a baby's bed out of palm branches woven together and a mosquito netting over it to show the mothers how they could fix up something sanitary and inexpensive in their own home.

Miss Smith handles over 1,000 cases a week with the help of one partially-trained nurse and a few native helpers and, besides this, she visits homes, teaches a class of hygiene and nursing to the girls of the college, and gives lectures to mothers on the care of babies and children where they are indeed greatly needed.

When one will take such work as this on a much smaller salary than any American nurse at home is receiving, it is teaching practical Christianity to these people and it is greatly appreciated by them, as they can scarcely understand such welfare work which is never thought of in their religion. I believe that nowhere in the world are such great results accomplished on such a small capital, and those of us who had the privilege of spending a day with Miss Smith never saw as great efficiency."

Cupid is again making inroads in our ranks. A letter from one of our Sudan missionaries announces her intention to resign as she is planning to have a husband and a home of her own in the near future. We wish this young couple every possible happiness and blessing, and have no fault to find with our young ladies when they resign for such a laudable reason, even though it does cripple the work temporarily.

We are in correspondence with normal teachers for Khartum North. We found one who wishes to go, much to our pleasure, as a regular missionary. The Board is considering the advisability of sending her out in January, if the Lord will, and then asking her to go to work at once, delaying her language lessons for a year, owing to the shortage of workers. At the end of that time Miss Billington will have completed her year of language and can take up the work. We are praying that we may be divinely led in all our plans for this very important school with its enrollment of over two hundred and fifty pupils, with two American teachers and an American Registered Nurse. It is claimed that it is the only school to which the other Missions in the Sudan look for trained native teachers, which makes it, if it were possible, more important than ever.

A letter from Miss Coie of Wadi Halfa gives an interesting account of the opening of the United Presbyterian Church in that place. It was crowded, and the church has been built, as far as we know, without a single estimate from the Board of Foreign Missions.

The Government has cancelled its order compelling the parents to sign their willingness to have their children learn the Bible before they enter our schools. This action has been hailed with great joy, and the schools which were badly depleted are now filling up again because these people appreciate the excellent care and the instruction they receive in the schools of the American Mission.

The Annual Council of the Mission in Abyssinia is being held in Nekempti, almost midway between our other Missions and Addis Ababa. Dr. and Mrs. Pollock and Mr. and Mrs. Russell are representing Addis Ababa. Dr. Finley, Miss Beatty, and Miss Brooks will have to look after the hospital work and the station work while they are gone. It will take about a month to go, attend the meeting, and return. It seems a lot of time to take away from the work, but it is absolutely necessary. The Mission had no meeting last year in order to save expenses. We think it is very desirable to meet annually, if at all possible.

The boxes containing surgical books and instruments all reached there in good shape. The other boxes

of toys, pillow cases, sheets and blankets found their destination, except one that was received in bad condition. Societies should be very careful to have everything packed in strong, wooden boxes, and if possible have some strong iron hoops on the outside, because the boxes are so valuable and so badly needed and it is such a disappointment to have them broken into and have the contents abstracted.

Miss Florence White's furlough was due November first, but about the middle of October they had word that a German boat would sail from Djibouti in a few days and there was no other boat of a similar class until perhaps the first of the year. There are French boats, but they are exceedingly expensive and cost perhaps three of four times as much as the German boats. Therefore the agent at Djibouti notified Miss White. Dr. Pollock and the others insisted that she start at once in order to get the German boat and save about two hundred and fifty dollars in travelling expenses. We have not heard whether she managed to catch the boat or not, as she was planning to stop over in Egypt, and we have not yet heard at what time she expects to arrive in this country.

Ras Tafari was dining with Dr. Pollock and the others one evening with the Minister of Foreign Affairs and an ex-member of his cabinet. They had a most enjoyable time, His Highness arriving with a big escort at 7:45 and leaving a little after 10 p. m. His Highness two weeks later invited Mr. and Mrs. Russell and Dr. and Mrs. Pollock to a dinner at the Palace, in honor of the Governor of British Somaliland and several of the Legation people. Both these evenings His Highness was most gracious and friendly.

We will be able to tell you something about the actions of the Council in the next issue of the Magazine.

Everybody in our office is busy with Thank-Offering work, sending out supplies, and having reports returned, arranging for Thank-Offering addresses, nearly every member of the Board being in demand, in addition to all the missionaries that are available, meetings of all kinds, and getting ready for the holiday season.

The Day of Prayer throughout our Church was not forgotten by the Prayer Groups and the members of the Missionary Societies, and we have faith to believe that the Lord will send great blessing as a result.

Pray that the year 1928, upon which we are soon to enter will be the best year in the history of the Church, because most filled with spiritual blessing.

Pray that the work of the Women's organizations may grow in importance, in service and in spiritual graces. Let us pray that we may be every one faithful and true, for we know not the day nor the hour when the Son of Man cometh.

CORRECTION

The last statement contained in the list of "Rooms and Beds for the George Memorial Hospital, Addis Ababa, Abyssinia", in the November issue of the *Womens Missionary Magazine,* page 246, should read: "In memory of Mrs. Mary E. Sankey, through First Cambridge, Ohio, W. M. S., Muskingum Presbyterial, $1000.00"

Founder's Week at the Moody Bible Institute of Chicago will be observed by its annual conference, beginning Sunday, Feb. 5, 1928, and concluding Thursday, Feb. 9. The interest and strength of the programs of former years will be sustained. Strong speakers are announced, the Rev. James M. Gray, D.D., president of the Institute, Bishop Frederick D. Leete, of the Indianapolis Area of the Methodist Episcopal Church, Rev. W. H. Rogers, D.D., pastor of the First Baptist Church, Wichita, Kans., and from abroad, the Rev. John MacBeath, M.A., of London.

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

As a rule our reports to the readers of the Magazine have been those from the sewing and domestic science departments. In order that the importance of the Boarding departments may be realized, the following extracts from one of our schools is presented.

"It is my conviction that the Boarding Department of a school is one of the most important factors in the student-life, not because it happens to be the one in which I work, but because it touches the life of the student in vital ways. If clean wholesome food is provided, it lays the foundation—health—for all other activities—not alone in school but through life.

Around the dining room much social life centers and good nature and happiness should reign here. In a school where there is student labor, traits of character and dispositions are revealed daily, which never show in the class room. Consequently there is opportunity for the expression of the real person, and contacts in our work offer many chances for self control.

There is need of much instruction in regard to food, its preparation and values; care in regard to cleanliness and economy. In fact the work would be easy if it consisted merely of buying of food, business management and planning and serving three meals a day; that is really the smallest part of the program. Constant supervision is essential if proper results are obtained. Many, many details and extra calls come daily into the foreground. Some girls give their regular hour of daily duty, while a number give extra time with pay, thus helping to cover their expenses.

We endeavor to have as much variety and as much home like food as possible, which means added service in a large family.

Then a goodly number of special affairs for which preparation must be made, add variety to the training.

In all the routine of 'eating and drinking' we would not have you think it is all as material as it sounds. The spiritual side is emphasized and many opportunities are found for a word of encouragement, counsel or definite teaching of Christian truths; also a word of warning against the false teaching which is so prevalent and which might prove a snare in the lives of these young people.

Our hearts are filled with grateful praise for these opportunities and for many blessings from the Father's hand and there is much joy in the service of a matron in one of our Boarding Departments."

All of our schools report a record attendance and the boarding departments in our Alabama missions are better filled than they were at this time last year.

Prairie reports Yourd Hall almost full of girls and the boys dormitory, which is not so large is completely filled. The crying need for a long time has been for water! A well is under construction and the report is that a few small streams have been struck, but not in sufficient quantity to guarantee an unlimited supply.

Many repairs are needed at Prairie and we are awaiting an estimate from a contractor of Camden before work is commenced.

Miller's Ferry reports a splendid Thank-Offering: The Juniors had $15; the Young Women $25.05; and the Women $76.26 or a total of $116.-31. In addition $812.54 was raised at their annual rally which was held just two weeks after the T. O. The work here is moving nicely and the leaders are grateful for the spirit and manner in which all responded to these special calls.

At Thyne Institute, Chase City, cookies, doughnuts and pies were baked in the Domestic Science department and carried to some people who would not otherwise have much for a Thanksgiving dinner. It is needless to add these things were much appreciated by those who received them. One old woman, blind and almost deaf, said it was good to feel that someone remembered her. She took the opportunity to tell her past troubles, also that she would soon be relieved of all of them and would meet her loved ones she missed so much; her trust in God was beautiful!

In the sewing room the girls are busy making dresses, bloomers and some fancy pieces for Christmas presents.

The reports from Henderson, show much interest in each department; a large number of girls are enrolled in both.

Camden reports a large enrollment, and a good average attendance.

Townsville reports the girls purchasing new gingham and making their own dresses since the farmers have begun to sell their crops.

At Camden boxes and barrels of second-hand clothing have been received for which they are grateful.

All the missions appreciate these gifts, and societies wishing to contribute in this way, can find no more needy fields than those of the Freedmen's Missions.

Testamentary Department

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Since the last issue of the Magazine one of our beloved co-workers has been called from service to reward. Mrs. Anna Clark Leal, a devoted and faithful member of the Walton United Presbyterian Church died July eighth, in her seventy-fourth year. Mrs. Leal was the daughter of Henry Clark who moved with his family to Walton in 1867, Anna being a girl of thirteen.

Mr. Clark was elected elder of the Walton Congregation the next year, and shortly after this Anna united with the congregation on profession of her faith in Christ. Her father continued to serve as an elder of the Walton Congregation until his death in 1912, a period of forty-four years. Miss Anna was a school teacher until her marriage to Mr. Henry Leal, who died in 1905. Mrs. Leal was a woman of genial disposition, consecrated social qualities and rare judgment. She was active in every good work, especially in Bible School and Missionary and Temperance activities.

Mrs. Leal was one of our annuitants, leaving part of her money specially designated for foreign missions, and about two-thirds of it for the most needy work, according to the judgment of the Women's Board, this making it possible that the work to which she was so devoted during her life should continue to be prosecuted after she was gone, verifying the Scripture assertion, "And her works do follow her".

Her memory is treasured by all who knew her in her church and community and also by the wider circle of friends in Presbyterial and W. G. M. S. enterprises. Her example is one worthy of imitation by all who read this brief statement of her life and activities, which we received from one who knew her well.

"Be thou faithful unto death and I will give thee a Crown of Life".

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

Mrs. Richard Hurst, the successor of the late Mrs. Katherine Scherer Cronk who was perhaps the best known authority on junior work in this country, has asked that the following suggestions be passed on to the women of our missionary societies.

"In promoting plans for Junior Missionary Education sponsored by the Federation of Women's Boards of Foreign Missions, we shall continually be inspired by the forceful example and far reaching vision of Mrs. Katherine Scherer Cronk, who 'being dead, yet speaketh' through her enduring influence and helpful publications.

In a spirit of "togetherness", shall we endeavor in every way to emphasize:

I. LEADERSHIP

We are impelled by the continuous and oft times discouraged calls for leaders, to ask what is being done to develop leaders. We believe that there is unused and unrecognized ability in every congregation, but that young women are powerless to see their own fitness for a work of which they know nothing. In order to bring children's work interestingly and familiarly before the people with the direct purpose of discovering and developing leaders, we have three plans to suggest for immediate application.

a. Request the president of every woman's society in your denomination to allow not less than ten minutes, at *every regular meeting* for the presentation and discussion of children's work in the local church, thus making it a vital part of the women's active work.

b. Ask them also to present at least one program each year on Sabbath or weekday evening at which the children may demonstrate before an audience of men and women simple, interesting methods of missionary education. Many attractive dramatizations are available, suited either to Sabbath or other presentation.

c. Urge them to invite their pastor to preach at least one warm-hearted sermon yearly on the necessity for Junior missionary education. These three suggestions will at least inspire *individual thinking*, which must back any effective measure.

At these various public services, stress the importance of:

II. LITERATURE

a. The text book for united study—this year "Please Stand By"—the very existence of which is unknown to many faithful adult workers.

b. The denominational literature: magazines, leaflets, plays and other devices which make the way attractive to children and easy even for untrained leaders.

c. The interdenominational magazine "Everyland", which does not supplant but should supplement the denominational paper."

Last year the Junior Secretary urged the appointment of a Junior Committee in every Women's Missionary society not already having one, the same to report monthly to the society as other committees do. It was also urged that the junior work be remembered in prayer at *every* meeting of the senior societies, asking especially that earnest, faithful leaders might be found to carry on this important work. These requests are in line with the above suggestions recently received from the Federation of Woman's Boards of Foreign Missions. We again urge you to comply with this request.

Too much cannot be said about giving the children in our care positive training in the missionary work of the church. If we fail to do this now, in the days to come when these children should be advancing this

work, their interest will be negative. Their training must largely be done by the women of the church. The responsibility is ours. In these days sensational and unworthy films divert and pervert the tastes and interests. Children and older people as well learn to crave this form of excitement instead of the satisfaction and thrill that come from seeking the uplift of others and the broadening of minds and sympathies that come to all who are truly interested in missions. Bishop McDowell has said "The Church which lays hold of a single generation of children and holds them to Christ will throw His cause farther forward than it has been done during the centuries." The interests and enthusiasms aroused in childhood usually become the controling interests in later life. How important then, that these should be worthy of the highest and noblest efforts. Again, our Master, who loved the little children, does bless and reward their efforts for Him. We are told that when Count Zinzendorf was a boy at school, he founded among his school-mates a little guild which he called the "Order of the Grain of Mustard Seed" and later this seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world.

Three months only, now remain in which to work in the Silver Trophy Membership Contest. There are a great many children in our congregations who are not members of the junior societies. Earnest effort can bring many of them in. How happy we would be if every society reported an increased membership next April! The time is also short in which to work for the Junior Special. $4,200 is the amount asked for the support of the Primary Schools for Girls in India, which as you know, is the Junior Special work again this year.

We are glad to report two new junior societies in Delaware Presbyterial. West Charlton, N. Y. was organized having twenty-eight enrolled members. Mrs. William Schwem, Mrs. William Crawford and Mrs. George Bunyan, Superintendents. Each family has the Junior Missionary Magazine. All are "much interested and active in taking part and are doing a lot of valuable Bible study." The other new society is at New Kingston, N. Y. It was organized with twenty-two members. Mrs. T. Clifford Hay is the Superintendent and Mrs. VanValkenburg the assistant Superintendent.

The Junior "Shower Barrel" magazines are being sent again this year to the children of the missionaries on the foreign fields. The list of the magazines sent and the persons receiving them will be published in the Junior Missionary Magazine. The juniors are very happy in sending this expression of their good will, and hope that every child who receives a magazine will find as much pleasure in reading it as they have had in sending out the magazines.

AN ALPHABETIC LIST OF MISSIONARY TEXTS

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Ps. 2:8.

Bring ye all the tithes into the storehouse.—Mal. 3:10.

Cast thy bread upon the waters: for thou shalt find it after many days.—Eccles. 11:1.

Declare His glory among the heathen, His wonders among all people.—Ps. 96:3.

Enter into His gates with thanksgiving, and into His courts with praise.—Ps. 100:4.

For thou, O Lord, ...art exalted far above all gods.—Ps. 97:9.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Ps.72:8.

In that day thou shalt say: O Lord,

I will praise thee.—Isa. 12:1.

Jesus . . . said . . . Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.—Mark 10:14.

Keep silence before me, O islands; and let the people renew their strength.—Isa. 41:1.

Little children, keep yourselves from idols.—1 John 5:21.

Make a joyful noise unto the Lord, all the earth. Ps. 98:4.

No good thing will He withhold from them that walk uprightly.—Ps. 84:11.

Of a truth I perceive that God is no respecter of persons.—Acts 10:34.

Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God.—Ps. 68:31.

Quench not the Spirit.—1 Thess. 5:19.

Render . . . . unto God the things that are God's.—Matt. 22:21.

Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you. Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Thou shalt have no other gods before me.—Exod. 20:3.

Unto thee lift I up mine eyes. O thou that dwellest in the heavens, Ps. 123:1.

Verily I say unto you. Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me.—Matt. 25:40.

Whosoever shall call on the name of the Lord shall be saved.—Acts 2:21.

Xcept the Lord keep the city, the watchman waketh but in vain.—Ps. 127:1.

Yea, happy is that people, whose God is the Lord.—Ps. 144:15.

Zion shall be redeemed with judgment, and her converts with righteousness.—Isa. 1:27.

—Missionary Gems.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue, South Hills. Pittsburgh, Pa.

SABBATH OBSERVANCE

"Remember the Sabbath Day to keep it holy".

"Men are surprised by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons, while the capital of France, which is half the size, needs 40,000 troops of the line, and 60,000 national guards. But the strangers who arrive in London on a Sabbath morning and see commerce suspended in obedience to God and immense crowds on their way to church, then understand that there is a better curb for a Christian people than that of bayonets."

THE LANKFORD BILL

All of our states have Sabbath laws except California and the District of Columbia. It is a matter of great concern to those who are deeply interested in the observance of the Lord's Day that our Nation's Capital should have no law prohibiting commercialized amusement on the Sabbath. It has been testified that between 60,000 and 65,000 people from the District and states bordering on it attend the movies in Washington on Sabbath, and that this is 25 per cent of the week's business.

In February of last year, Congressman Lankford of Georgia introduced into Congress a bill known as the "Sunday Rest Bill for the District of Columbia", to prohibit all commercialized amusement and sports on the Sabbath. This bill was favorably reported by vote of 2 to 1 by the Judiciary Committee of the Committee on the District of Columbia, a few days before adjournment of Congress,

but in the rush of the closing days no action was taken.

Congressman Lankford gave notice on the floor that he would re-introduce his bill as soon as the 70th Congress convenes. Probably before this issue appears, this has been done.

When we realize that the people of the District, or of the City of Washington have no voice in their own government, but are governed by Congress, which enacts their laws, then we know that we who chose these members of Congress are responsible for these conditions and their correction.

A united Council composed of national organizations having a vital interest in Sabbath observance, among them our own church, was formed in June to cooperate in backing this Bill at the present session of Congress. The Council urges upon organizations of all kinds, who are interested in the preservation of the American Civil Sabbath, to prepare petitions to the Senate and House of Representatives. It is stated "One of the things which prevented action in the 69th Congress was the *indifference* of the *Christian* people of the United States toward this measure. Its enemies piled up protests many times more numerous than the petitions for its passage. Your leaders know you want this measure to pass, but you must *say so*, and it must be said in the form of petitions to be effective".

LAW ENFORCEMENT

Sabbath, November 13, was observed in many communities throughout the land as a day of prayer for the welfare of the nation, for moral and spiritual revival.

The New York Women's Committee for Law Enforcement arranged a meeting in Carnegie Hall the night of November 12, addressed by Senator William E. Borah. The great hall was crowded. On the platform were Mrs. Peabody, the chairman of the National Committee and moving spirit of the nation-wide rally and with her the presidents or other representatives of the nine affiliated women's organizations.

Federation of Woman's Boards of Foreign Missions of North America.

Council of Women for Home Missions.

Young Women's Christian Association.

General Federation of Women's Clubs.

Woman's Christian Temperance Union.

National Council of Women.

International Order of King's Daughters.

Lend-a-Hand Society.

Congress of Mothers and Parent-Teachers Associations.

It is said that these organizations have a membership of 10,000,000 women.

After the stirring address of Senator Borah, Mrs. Peabody read the following action taken by the Federation of Woman's Boards of Foreign Mission:

"As members of our respective political parties we will vote only for such presidential and other candidates as show through public pledges and private performances that they uphold the Eighteenth Amendment.

"We shall require all platforms and candidates to stand unequivocally for the support of the Constitution of the United States.

"We shall require clean records of every administration, Federal, State, and Local, of enforcement honestly carried out, free from bribery, patronage and corruption, by men who are for law and are given sufficient power to be able to fulfill their duty. If this means making the Eighteenth Amendment an issue in the 1928 elections then we are prepared to make it an issue.

"We recommend that church women traveling abroad shall remember their sacred obligations to uphold the Constitution.

Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

PROGRESS AT TAMA

By Rev. R. G. Smith, Missionary, Tama, Ia.

The Indian work is peculiar in this respect, that it does not go by leaps and bounds but rather shows a slow steady, healthy growth. Each year gives us great encouragement.

Once when we had the "blues", we said that the work was like a toboggan slide—one toils laboriously to reach the top then in a few seconds he reaches the bottom again. Dr. Jacob Bried, our Agent said in reply, "I notice that when you come back you are always a round or two higher up than you were before."

We are glad to say that our Agent and all the employees are sympathetic with our work and often give expression to encouraging remarks.

We have been much gratified in watching the prayers of the women of Cedar Rapids Presbytery being answered. These good women have been praying that one of our worst hindrances might be removed. This hindrance is an unscrupulous man in the community who has tried to undermine our influence and himself become a leader. He has lost his prestige, not only among the Indians but among the white people also. This we believe is a direct answer to prayer.

There are many other problems that must be solved. Some of them are most difficult and can be solved only by the direct intervention of the Heavenly Father. The tourists, for example, who represent every class of people from the best to the most degraded and contemptible, visit our reservation by the hundreds every summer. The Lincoln Highway, going through our reservation, gives many of them an opportunity to satisfy their curiosity in a way that is not at all complimentary to a civilized people.

We could use all our space telling of our difficulties, but we prefer rather to speak of some of the things that encourage. We have been able to carry on our services regularly and we think with splendid results.

At our Sabbath School and preaching services we have fine attendance. In the winter, the Indians do not absent themselves from church, because of stormy weather. Even the women will walk long distances, often carrying their little ones in their arms.

On Monday evening we have band practice; Tuesday night educational films; Wednesday night, social hour for the young men; Thursday night, band practice; Friday mornings, two Junior meetings, one at the Fox School and one at the Meskwakie School, with all the school children in attendance. On Sabbath afternoon we have Sabbath School, followed by preaching at the Sanitorium for tubercular Indians. In the evening we hold our Sabbath School and preaching in our little chapel.

We think the most encouraging thing of all, is the attitude of the Indians themselves toward the missionaries which is manifested by their sincere friendship and confidence.

Those who knew the Reservation twenty years ago and have visited it recently are astonished at the wonderful changes that have taken place. All of the Indian girls have their hair bobbed and are neat in appearance. The last man on the reservation, who wore his hair long, recently visited the barber and had his hair shingled.

We wish to thank all of our good friends in the different missionary societies all over the church for their interest and cooperation and we solicit their prayers for the future.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the November Magazine, page two hundred and fifty-one.

MISSION STUDY, 1927—1928

FOREIGN

Senior

"A Straight Way Toward Tomorrow." Cloth 75c; paper 50c.

How to Use "A Straight Way," 15c.

Junior

"Please Stand By." Paper only, 50c.

How to Use "Please Stand By," 15c.

HOME

Senior

"New Paths for Old Purposes." Cloth, $1.00; paper, 60c.

Suggestions for Leaders for "New Paths." 15c.

Junior

"Better Americans," series. First, second and third books, 75c. each.

"The Upward Climb," A book on Negro Achievement. The first book in series of three years. For Juniors over 9 years of age. Cloth only, 75c.

"Indian Playmates in Navajo Land." For Juniors between 6 and 9 years. The first book in a 3 year series. Cloth only, 75c.

WORLD DAY OF PRAYER—Feb. 24, 1928

The **Day of Prayer for Missions** is observed annually the first Friday in Lent. It is now a **World's** Day of Prayer. It would be of great assistance to the **Literature Department** if we could know very soon just how many of the supplies will be needed for February 24 by each group, so that we may have enough to supply the demand and have **none left over.** What is left over represents a total loss as there is no further use for them and therefore no call for them. Please let us have your full order before **February 1st.**

Programs—"Breaking Down Barriers." 2c. each, $1.75 per 100. (One needed for each person).

Call—"Call to Prayer".—Free.

Retreat—"Toward Power and Service." 10c. each. (Two or three needed for a meeting.)

PRAYER CYCLES

The **1928** Prayer Cycles are now for sale. The Prayer Cycle is again issued in the hope that it may serve the membership of our Church as an aid in united intercession for the activities of the denomination and for those who are responsible for their being carried forward.—10c. each, $1.00 per doz., $7.50 per 100.

Maps—We are able to provide maps of our four foreign fields. There are three maps. The Sudan and Abyssinia are on one map. The maps are $1.00 each, or $2.75 for the set of three.

Pictorial Map of North America. A large decorated outline map of North America, accompanied by an insert sheet containing twenty-three sketches to color, cut out, and place on the map at the places indicated, showing various types of Christian work in America.

Books of Methods—Junior Manual—20c. each.

Projects in World Friendship—$1.25 ea.

The Missionary Education of Beginners—$1.00 each.

The Missionary Education of Juniors—$1.00 each.

Leaflets for January Program

Child Welfare Notes .....3c.
Our Work Among the Aliens .....2c.
Italians at Our Door .....2c.

Leaflets for February Program

Training Home Makers in India .....3c.
Pageant—Starved Brains .....4c.

"Katherine Scherer Cronk"

A short biographical sketch of Mrs. Cronk, with whom many of us had become familiar through her mission study books and missionary literature—25c. each.

See November and December Magazines for other supplies.

Treasurer's Report for October and November, 1927

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women'sAsso. Wk. Orphan's Home	Women'sAsso. Wk. Home for Ag. People	Women'sAsso. Wk. Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Allegheny	260.00	1100.00	116.00	71.00	116.00	25.00			41 00					13.00	12.00	475.00	10.68		2239.68
Arkansas Valley	13.00	333.00	8.00	2.00	6.00														362.00
Beaver Valley	92.00	242.00	42.00	14.00	31.00	4.00		40.00	4.00	7.00				5.00	1.00	67.00	5.00		554.00
Big Spring	36.00	150.00	27.00		3.00														216.00
Boston	56.00	200.00	18.00	9.00	11.00				8.00					1.00					303.00
Butler	104.00	112.00	65.00	32.00	57.00	34.00			33.00					3.00	13.00				453.00
Caledonia	12.00	73.00	60.00				29.00	50.00											224.00
Cedar Rapids		266.00		42.00			7.00												315.00
Chartiers	33.00	541.00	205.00	14.00	42.00	1.00	14.00	62.50	1.00	1.50	1.00	1.00	1.00	5.00	11.00				934.00
Chicago	54.00	200.00	66.00	7.00	9.00	5.00		19.00	1.00					1.00	2.00				364.00
Cleveland	444.00	350.00	94.00	5.00	13.00	13.00		29.00	28.00						5.00				981.00
College Springs	66.00	745.00	32.00	22.00	30.00	12.00	24.00		8.00	6.00				5.00	5.00		7.00		962.00
Colorado	41.00	236.00	20.00	8.00	5.00			30.00	6.00					1.00	3.00				393.00
Concordia	10.00	17.00	10.00																37.00
Conemaugh	20.00	315.00	9.00	7.00	7.00	2.00			2.00	6.45	4.00	4.00	2.00	6.80	2.00				387.25
Des Moines	5.00	327.80		11.00		1.00			1.00		1.00	1.00	1.00		1.00				349.80
Hudson	59.00	150.00	14.00	9.00	9.00	4.00		5.00	6.00	3.00				2.00	1.00				262.00
Idaho	15.00	53.00	14.00	6.00	6.00	3.00			6.00	1.00	1.00			6.00	1.00				112.00
Illinois Southern	21.00	300.00	29.00	17.00	21.00	6.00		5.00						5.00	7.00		5.00		416.00
Indiana		80.00	39.00		8.00				3.00					1.00					131.00
Indiana Northern	19.00	10.00	7.00	12.00	13.00	2.00	4.00				3.00	4.00			1.00				75.00
Kansas City	90.00	221.00	49.00	30.00	22.00	12.00		20.00	20.00					15.00	10.00				489.00
Keokuk	3.00	243.00	9.00	20.00	3.00			2.00						1.00	3.00				284.00
Los Angeles	55.00	400.00	30.00	35.00	79.00	47.00	10.00	15.00	25.00					5.00	5.00				706.00
Mercer	40.00	325.00	34.00		25.00	15.00													439.00
Monongahela	244.00	2384.00	444.00	103.00	360.00	41.00		127.00	42.00						48.00		1.00		3794.00
Ohio First	34.00	350.00	56.00	19.00	19.00	3.00	15.00	14.00	3.00	2.85				6.00	2.00			186.00	709.85
Oklahoma	18.00	45.00	31.00	15.00	16.00	1.00		15.00	1.00						5.00				147.00
Omaha	34.00	150.00	16.00	10.00					8.00										218.00
Oregon	12.00	146.00	37.00	6.00	11.00	1.00			15.00	9.00					5.00				242.00
Philadelphia	16.00	755.00	433.00	37.00	12.00	6.00			49.00	30.15				33.00	13.00				1384.15
Rock Island	48.00	200.00	9.00	6.00	8.00	6.00			4.00		1.00	1.00	1.00		4.00				288.00
San Francisco	87.00	260.00	23.00	2.00	25.00	9.00			17.00					5.00	2.00		15.00		445.00
Sidney (Ohio N'thw't'n)	44.00	172.00	21.00	7.00	8.00		4.00	13.00	2.00										271.00
Spokane		20.00	9.00				5.00								1.00				35.00
Texas	2.00	57.25						12.00						2.00					73.25
Westmoreland	20.00																		20.00
Xenia	64.00	42.00	43.00	11.00	9.00	3.00		11.00	14.00	2.00	15.00			2.00	3.00				219.00
Avalon Cong.		200.00																	200.00
Cochranton & Utica Cong.		188.80																	188.80
Fourth Church, N. S., Pgh.		66.66																	66.66
First Los Angeles		198.00																	198.00
New Wilmington Cong.		400.00																	400.00
Marissa Cong.		200.00																	200.00
Norris Square S. S.		400.00																	400.00
Mrs. E. C. Ramsey		800.00																	800.00

| | | |

MRS. JENNIE BALLENTINE

We the women of the Senior Missionary Society of the U. P. Church of Walton, N. Y. wish to pay loving tribute to the memory of Mrs. Jennie Ballentine, who was suddenly and in a startling manner called to her Heavenly Home.

Again God has proven to us how mysterious and wonderful are His ways. Ours is not the right to question but accept and obey the mandate "Be ye also ready."

She was an active Christian worker, always ready and willing to undertake any Christian work required of her, never considering a duty too arduous or a responsibility too heavy to assume and carry through. Not only as a society will we miss her but as a church and Sabbath School worker, in the interest of which she spent her last day on earth.

We extend sympathy to the husband and daughter so sadly bereft, and may we bow in humble submission to Him "who doeth all things well".

May a copy of these resolutions be sent to the family and also be published in the **Womens Missionary Magazine** and the **United Presbyterian** and entered in the Secretary's book of our society.

Mrs. Fannie McClelland.
Mrs. Caroline Sloan .
Mrs. Ella Wakeman.
Committee.

MRS. ANNA LEAL

We the members of the Women's Missionary Society of the U. P. Church of Walton, N. Y. wish to pay loving tribute to the memory of Mrs. Anna Leal, who passed to the Heavenly Home July 8th 1927.

In her church life Mrs. Leal was a model of fidelity. The house of God occupied a large place in her heart, and every service of the church was graced by her presence, if within the bounds of physical possibility. She was a leading spirit in the Women's Missionary Society during the many years of her membership, and an active worker in the Bible Class to which she belonged. Her memory will be a continual inspiration to those of us who remain to carry on the work. While we mourn our loss, we rejoice in the thought that to her has been fulfilled the promise, "Be thou faithful unto death and I will give thee the crown of life."

Mrs. Clara Felton.
Mrs. Bertha Miller.
Mrs. Bessie Burns.
Committee.

OUTLINED PROGRAM

FEBRUARY

Devotional Service. Scripture—Prov. 31:10-31, 2 Tim. 1:3-7.

NEW PATHS FOR OLD PURPOSES—CHAPTER I.
By Margaret E. Burton

A STRAIGHT WAY TOWARD TOMORROW—CHAPTER II.
By Mary Schauffler Platt

1. New Occasions—New Duties.
2. The Christian Home the Best Starting Point for a Child.
3. Side Lights from Mission Fields.
4. Impromptu Dramatization.

FREEDMEN'S MISSIONS

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine, Alabama.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Townsville, N. C.—Prof, W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

INDIA

Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
Rev. and Mrs. J. C. Alter, ...Taxila
Rev. and Mrs. E. E. Beattie, ...Zafarwal
Rev. M. M. Brown, M. D. .....Rawalpindi
Dr. and Mrs. A. B. Caldwell, ...Jhelum
Rev. and Mrs. E. E. Campbell, ...Sialkot
Rev. and Mrs. J. G. Campbell, ...Pasrur
Rev. and Mrs. E. V. Clements, ...Badomali
Rev. and Mrs. J. H. Colvin, ...Gujranwala
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Gurdaspur
Rev. and Mrs. J. C. Heinrich .....Rawalpindi
Miss Frances K. Martin, Kinnaird College, Lahore
Rev. and Mrs. E. C. McConnelee .....Sialkot City
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth McKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. George J. Murdoch .....Sargodha
Rev. H. S. Nesbitt .....Gujranwala
Rev. and Mrs. F. C. Patterson .....Sargodha
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth Porter .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
Rev. T. L. Scott, D. D. .....Gujranwala
Prof. and Mrs. C. A. Stewart .....Rawalpindi
Rev. and Mrs. H. J. Stewart .....Gujranwala
Rev. and Mrs. J. H. Stewart .....Pathankot
Dr. and Mrs. R. R. Stewart .....Rawalpindi
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield .....Gujranwala

ON FURLOUGH

Dr. and Mrs. W. T. Anderson .....
.....New Wilmington, Pa.
Rev. and Mrs. R. E. Ayers, ...
.....1354 Fair Ave., Columbus, Ohio
Dr. J. S. Barr, ...New Wilmington, Pa.
Mrs. M. M. Brown, ...New Concord, Ohio
Dr. and Mrs. H. C. Chambers, ...
.....1505 Race St., Philadelphia, Pa.
Dr. and Mrs. A. J. Jongewaard .....
.....3901 N. 7th Street, Des Moines, Ia
Rev. and Mrs. A. M. Laing .....
.....Oakdale, Pa.
Rev. and Mrs. W. D. Mercer .....
....2811 Brentwood Ave., ...
.....Mt. Oliver, P. O. Pittsburgh, Pa
Rev. and Mrs. J. A. McArthur, ...
.....R. R., Winslow, Wash.
Rev. and Mrs. Robert Maxwell .....
.....Box 333, New Wilmington, Pa.
Rev. and Mrs. H. M. Milne .....
.....833 E. 2nd Ave., Monmouth, Ill.
Mrs. H. S. Nesbitt .....New Concord, Ohio

EGYPT

Rev. and Mrs. J. W. Acheson, ...Cairo
Rev. and Mrs. S. I. Acheson .....Beni Suef
Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. Ewing M. Bailey .....Cairo
Mr. and Mrs. C. S. Bell .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Rev. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Rev. and Mrs. Leander Finley .....Zagazig
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway .....Fayoum
Rev. and Mrs. W. D. Gillespie .....Luxor
Rev. and Mrs. W. P. Gilmore .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Mulberry, Ind.
Rev. and Mrs. F. D. Henderson .....Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Dr. and Mrs. Horace K. Giffen .....
after March 1, 1928. .....Cairo
Mrs. William Harvey .....Cairo
Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamison .....Benha
Rev. and Mrs. W. B. Jamison .....Tanta
Rev. and Mrs. J. C. Lorimer .....Tanta
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Rev. and Mrs. R. T. McLaughlin, Heliopolis, Cairo
Dr. and Mrs. C. A. Owen .....Assiut
Mr. and Mrs. Jno. S. Petrie .....Cairo
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. J. A. Pollock .....Mansura
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. M. S. Roy .....Alexandria
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. R. R. Scott .....Mansura
Rev. and Mrs. R. C. Shaub .....Cairo
Rev. and Mrs. W. J. Skellie .....Alexandria
Rev. and Mrs. A. A. Thompson .....Assiut
Rev. and Mrs. F. S. Thompson .....Assiut
Rev. R. W. Walker .....Benha
Mrs. Andrew Watson .....Cairo
Dr. and Mrs. N. B. Whitcomb .....Assiut
Rev. and Mrs. S. A. Work .....Luxor
Dr. and Mrs. S. M. Zwemer .....Cairo

ON FURLOUGH

Rev. and Mrs. C. C. Adams, New Wilmington, Pa.
Rev. and Mrs. J. M. Baird .....
.....3810 10th St., Des Moines, Iowa
Dr. and Mrs. H. J. S. Buchanan, ...
210 E. Unitah St., Colorado Springs, Colo.
Rev. and Mrs. L. A. Gordon .....
.....15 S. Bruce St., Youngstown, Ohio
Dr. S. G. Hart, 1249 E. Broadway, Long Beach, Cal.
Dr. and Mrs. W. T. Moore .....New Concord, O.
Prof. and Mrs. M. C. McFeeters ....New Concord, O.
Mr. and Mrs. W. W. Nolin .....
.....3445 California Ave., Seattle, Wash.
Dr. and Mrs. J. K. Quay, ...
.....Publication Bldg., Pitts., Pa.
Mrs. R. W. Walker .....Sterling, Kansas

SUDAN

Rev. and Mrs. W. J. Adair, ...
.....Nasser, Sobat River via Egypt
Rev. and Mrs. J. L. Anderson, Khartoum via Egypt
Mr. and Mrs. H. D. Finley ....Khartoum via Egypt
Mr. and Mrs. H. B. Gephardt .....
.....Doleib Hill via Malakal
Dr. and Mrs. J. Kelly Giffen ....Khartoum via Egypt
Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
Rev. H. H. McClellan .....Khartoum via Egypt
Dr. and Mrs. J. S. Maxwell .....
.....Nasser Sobat River, via Egypt
Rev. G. P. Reed .....Omdurman
Rev. and Mrs. R. F. Shields ....Khartum, The Sudan
Dr. and Mrs. G. A. Sowash ....Omdurman via Egypt

ON FURLOUGH

Rev. and Mrs. R. L. Edie, ...
.....1505 Race St., Philadelphia, Pa.
Mr. and Mrs. J. P. McKnight, R. R. 3, Volant, Pa.
Dr. and Mrs. D. S. Oyler, ...Sterling, Kansas
Rev. and Mrs. P. J. Smith .....Marquette, Nebr.

ABYSSINIA

Dr. and Mrs. V. F. Dougherty .....
.....Gorei via Addis Ababa
Mr. and Mrs. D. C. Henry ..Sayo, via Addis Abada
Rev. C. F. Kenneweg .....Sayo
Mr. and Mrs. F. L. Russell .....Addis Ababa
Dr. and Mrs. Stuart Bergsma, ...
After March 1, 1928 .....Addis Ababa
Rev. and Mrs. R. M. Wilson .....
.....Gorei via Addis Ababa

ON FURLOUGH

Rev. and Mrs. B. B. Buchanan, ...
.....738 East Boston Ave., Monmouth, Ill.
Mr. and Mrs. P. R. West .....
.....2807 29th St., San Diego, Calif.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois M. Buchanan, 1910 .....Sialkot City
Miss M. Evelyn Cathcart, 1925 .....Pathankot
Miss Marie E. Cash, 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot City
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Flora E. Hormel, R. N., 1925 .....Pasrur
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Florence Jones, R. N., 1920 .....Sialkot City
Miss Mary Kyle, 1904 .....Pasrur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Edith A. Pratt, 1926 .....Sialkot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 ....Sialkot City
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Hannah Beaee, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Minnie Beatty, 1912 .....
.....331 N. Washington St., Butler, Pa.
Miss Rebecca Jean Black, 1921 .....Petrolia, Pa.
Miss Margaret Fehlman, 1913 ....Crown Point, Ind.
Miss Betsy Fleming 1913, ...
.....6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 .....Milton, Oregon
Miss Janette Howland, 1921 ....Walton, New York
Miss Olive Laing, 1921 46 Maple Ave., Ingram, Pa.
Miss Rose A. McCullough, 1879 ....Greenwood, Mo.
Miss Willa Ramsey, 1921 .....West Sunbury, Pa.
Miss Vivian L. Trimble, 1921 College Springs, Ia.
Miss Ruth A. Warnock, 1913 .....Beloit, Kansas
Miss Cynthia Wilson, 1875 .....
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Illinois

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Isabel G. Hosack, R. N., 1912 .....Beni Suef
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lillian McClelland, 1923 .....Monsurah
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Alexandria
Miss Sara B. Meloy, 1923 .....Tanta
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Miss Frances M. Patton, 1922 .....Monsurah
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Nellie C. Smith, 1911 .....Alexandria
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Davida Finney, 1914 .....Coshocton, Ohio
Miss Martha C. Glass, 1921 .....Monmouth, Illinois
Miss Alfaretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 .....
.....414 Linden St., Camden, N. J.
Miss Helen J. Martin, 1914"Houses of Fellowship",
.....6320 Ventnor Ave., Ventnor, N. J.
Miss Helen J. Noordewier, 1921 .....
757 Logan St., S. E., Grand Rapids, Mich.
Miss Margaret A. Smith, 1872 .....Garnett, Kansas
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Lillian A. Billington, 1927 ....Khartum North
Miss Mary Coie, 1919 .....Wadi Halfa
Miss Una Coie, 1918 .....Khartum North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary Frances Herron, 1922 ....Sterling, Kans.
Miss Mary Jane McKnight, 1922 .....Volant, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 .....Washington, Pa.
Miss Hazel Ewing, 1923 .....
.....1197 Main St., Woodlawn, Pa.
Miss Florence D. White, 1923 .....
.....c/o Mr. E. R. White, Cortland, Ind.

A Little Time Apart

Tuesday 10 A. M.

SELECTIONS FOR MEDITATION

MARY OF BETHANY
LEARNING
I

Jno. 10:39—Mary, who also sat at Jesus' feet and heard His word.
Jno. 5:25—They that hear shall live.
Jno. 8:47—He that is of God, heareth God's word.
Eph. 1:18—Having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints.
Lu. 12:31—Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.
Job—23:12—I have esteemed the words of His mouth more than my necessary food.

MARY OF BETHANY
LEANING
II

Jno. 11:32—Lord, if Thou hadst been here my brother had not died.
Ps. 46:1—God is our refuge and strength, a very present help in trouble.
Deut. 33:27—The Eternal God is thy refuge, and underneath are the EVERLASTING ARMS.
Jno. 6:68—Lord to whom shall we go? Thou hast the words of ETERNAL LIFE.
Isa. 63:9—In all their affliction He was afflicted, and the Angel of His presence saved them.

MARY OF BETHANY
LOVING
III

Jno. 12:3—Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair, and the house was filled with the odour of the ointment.
Ps. 116:1—I love the Lord because He hath heard my voice and my supplications.
1 Jno. 4:19—We love Him because He first loved us.
Phil. 3:7—What things were gain to me, these have I counted loss for Christ.
Ps. 116:12—What shall I render unto Jehovah for all His benefits toward me?

CHRIST'S COMMENDATION OF MARY OF BETHANY
I

Jno. 10:42—She hath chosen the good part which shall not be taken away from her.

II

Mk. 14:8—She hath done what she could.

III

Mk. 14:9—Wheresoever the Gospel shall be preached throughout the whole world, that also which this woman hath done, shall be spoken of, for a memorial of her.

(Found on the fly leaf of an African missionary's Bible)

"Laid on Thine alter, O my Lord, divine.
Accept this gift today, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.

But here I bring within my trembling hand,
This will of mine—a thing that seemeth small,
But Thou, alone, O Lord, canst understand,
How, when I yield Thee this, I yield mine all.

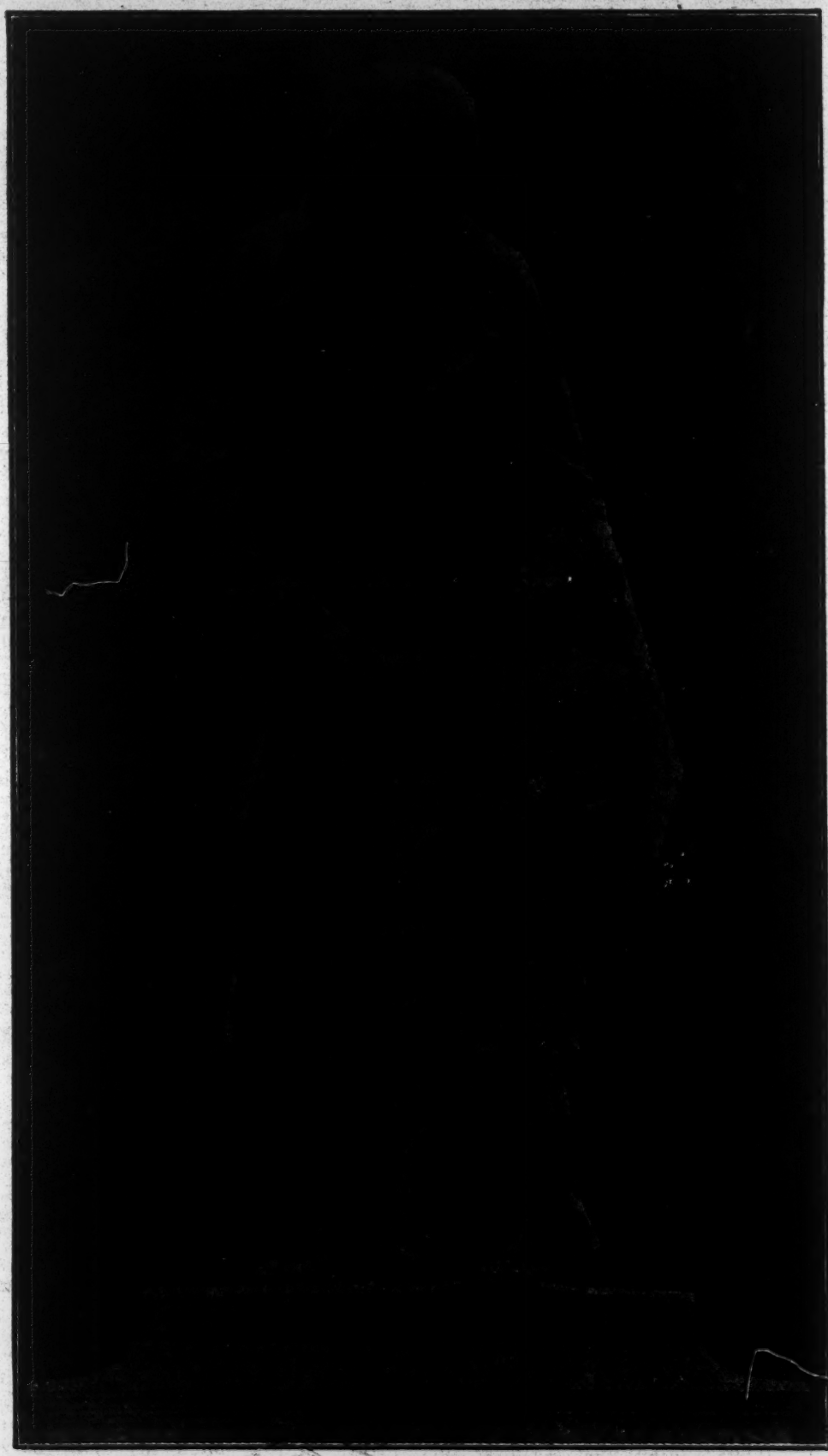
Hidden therein, Thy searching gaze can see,
Struggles of passion, visions of delight,
All that I have, or am, or fain would be:
Deep loves, fond hopes and longings infinite.

It hath been wet with tears and dimmed with sighs,
Clenched in my grasp, till beauty hath it none.
Now, from Thy footstool, where it vanquished lies,
The prayer ascendeth—may Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If in some desperate hour, my cries prevail,
And Thou give back my gift, it may have been.

So changed, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as my own,
But, gaining back my will, may find it Thine."

—Mrs. Jeannette C. Alter.
Oklahoma City, Oklahoma.



PESTALOZZI

JOHANN HEINRICH PESTALOZZI, (1746-1827)

The great pioneer teacher who brought the broader outlook of education to the little children of the poor in Switzerland. His educational principles form the inspiration and basis for much of the instruction a century later.